



# **THE DIVINE LITURGY**

**of our Father among the Saints**

**JOHN CHRYSOSTOM**

**Russian Orthodox Church  
of the Nativity of Christ**

**Erie, Pennsylvania  
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БЖ́ЕСТВЕННАА СЛЪЖБА

И́ЖЕ ВО С҃҃ЫХЪ С҃҃ЦА НАШЕГО  
И҃ОА́ННА ЗЛАТОУ́СТАГО



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Полученіе ко ієрѣомъ предъ вѣтвенною стѣною  
службою, иже ко стѣнѣхъ оца нашего  
василіа великаго, архієпископа кесаріи каппадокіи  
како достоитъ священникъ со  
діакономъ служить.

**В**немани себѣ съ ієрѣю, и вѣмъ  
иже хощеши оучити, и блюди  
службу юже пріѡлзъ єси, да совер  
шиши ю. не бо земленѣй службѣ  
връчѡлса єси, но нѣнѣй. не чело  
вѣчестѣй, но ангелестѣй. поспѣ  
ши себѣ представити гдѣви дѣла  
тѣла непостыдна, прѡвѣ прѡвѡща  
слово єго истинное. ниже когда  
да стѡнеши въ собраніи ѡмѣа вра  
ждѣ на когѡ, да не ѡженѣши  
оучитѣлѣа въ днь собраніа, да  
не прѣишеа, ниже прѣколѡвствѣи  
ѡнѡдѣа, но на ѡсѡбѣ помолѣса и  
прочитай, даже до часа службы,



An Instruction to priests before the divine and  
holy service. By our Father among the Saints,  
Basil the Great, Archbishop of Caesarea in  
Cappadocia, how it behooves a priest to serve  
with a deacon.

**G**ive heed to thyself, O priest,  
to all that thou wouldst teach.  
Guard the ministry which thou  
hast received, that thou mayest ful  
fill it. For not to an earthly min  
istry art thou committed, but a  
heavenly; not a human service, but  
an angelic one. Haste thou to pres  
ent thyself before the Lord not as  
an husbandman who is ashamed,  
but as one who rightly divideth the  
word of His truth. Never stand at  
the assembly while bearing enmity  
toward anyone, lest thou drive the  
Comforter away. On the day of the  
assembly quarrel not, neither ar  
gue, but rather pray and read in

ѿ ѿли́ка сѣла ѿ лѹка́выхъ  
 пѣ́мысѣхъ со́блюдати́сѣ. ѿ та́кѡ  
 оу́бѡ со́ стѣрахомъ предѣ́тѣни  
 стѣ́омꙋ жѣ́ртовникꙋ, не ѡбѣ́зира́  
 асѣ оу́бѡ ни на когѡ́, ни  
 спѣ́хомъ мѣ́твы со́краща́а. не  
 прѣ́емѣи оу́бѡ ли́ца, но зрѣ́  
 предле́жащаго цѣ́а, да не ли́це  
 мѣ́рствѣа пода́си стѣ́ое тѣ́ло,  
 ѿдѣ́же не подо́ба́етъ. себѣ́ до́с  
 то́йна со́твори сѣ́енническѣхъ  
 пра́вѣхъ. ѿ да не сѣ́жѣши сѣ́  
 тѣ́ми, ѿхъ же пра́вила ѿ  
 мѣ́щѣтъ. зрѣ́ оу́бѡ ка́кѡ пред  
 сто́иши; ка́кѡ сѣ́жѣши; ка́кѡ ѿ  
 ко́нѣхъ разда́ва́еши; ѿ ка́кѡ  
 спра́тъѣши; блюди́, да не забѣ́  
 деши за́повѣди гдѣ́ни глѣ́ша, не  
 дади́те стѣ́а пѣ́омъ, ѿ про́чее. да  
 не стѣ́рахомъ оу́бѡ похѣ́тиши́сѣ  
 члѣ́ескѣхъ. не преда́ждь сѣ́а бѣ́жѣа  
 въ рѣ́ки недо́сто́йныхъ. не оу́сѣты

private until the hour of the serv-  
 ice. Guard thyself from evil  
 thoughts, insofar as thou art able.  
 Moreover, stand with fear before  
 the holy altar, without looking  
 around at anyone else, and do not  
 abbreviate thy prayers with haste.  
 Make no distinction of persons,  
 but rather look to the King Who is  
 present before thee, lest, being a  
 respecter of persons, thou givest  
 the Holy Body where it ought not  
 to be given. Make thyself worthy  
 of the rules concerning priests,  
 and do not serve together with  
 such as reject those rules. Watch  
 therefore, how thou standest; how  
 thou ministerest; how and to  
 whom thou givest [Communion];  
 and how thou keepest [the Holy  
 Gifts.] Take care that thou not for-  
 get the Lord's command: Give not  
 that which is holy to the dogs. Do  
 not be seized by fear of men; do  
 not betray the Son of God into the

днѣа сла́внѣхъ землѣ, ни  
самогѡ ѿже дѣ́дѣмъ носѣ́щаго  
да не оустраши́шесѣ вѣ часѣ сѣ́нь.  
Зрѣ́ же ѿже вѣ домѡ́вѣ хотѣ́  
щихъ дѣ́рѣ прѣ́имати, ка́кѡ пода  
ва́ѣши; ѿ́зѣ вѣ́щи не ѿ́мамъ,  
ты ѿ́зриши. Зрѣ́ оубѡ ѿ́кѡ да  
не пода́си, ѿ́мже бжѣ́твеннаѣ  
пра́вила не повелѣ́вають, ѿ́кѡ  
ѿзы́чницы бо вѣ́нѣшасѣ. ѿ  
пре́жде ѡ́браще́нїѣ ѿ́хъ го́ре пода  
ва́ющимъ ѿ́мъ. Зрѣ́ же ѿ́ сѣ́, да  
не ка́кѡ мышѣ́, ѿ́ли ѿ́но что́  
прико́снетсѣ бжѣ́твенныхъ та́инъ.  
да не ѡ́ небреже́нїѣ твоѣ́гѡ сѣ́  
ѡ́мокрѣ́тсѣ, ѿ́ли ѡ́чади́тсѣ ѿ́ли  
вѣ́рчи́тсѣ неспѣ́ннымъ. Сѣ́ ѿ́  
подобнаѣ ѿ́мъ сохрани́й, ѿ́ себѣ́  
самогѡ спѣ́ши, ѿ́ послѣ́дующихъ  
тебѣ́.

[слѡж. ѿ́ гѡ лѣ́тъ.]

hands of the unworthy. Be not in-  
timidated by the mighty of the  
earth, nor even by him that  
weareth a royal diadem; be not  
afraid in such an hour. Watch how  
thou givest the Gifts to them that  
wish to receive Them in their  
homes. See thou, I have nothing.  
See that thou not give [the Gifts] to  
such as are forbidden by the divine  
canons [to receive Them] for they  
are reckoned as pagans, and woe  
to those who give them [Com-  
munion] before their conversion.  
Take care also, that no mouse or  
any such thing touch the Divine  
Mysteries. Do not by negligence  
let them get wet or mouldy, nor  
may they be handled by those not  
in holy orders. Keep these rules  
and others like them, and thou  
wilt save thyself and those in thy  
charge. (From the Sluzhebnik of the 5th  
year of the Patriarchate of Joseph).



## СѢДЬШАГО И БѢЖЕННАГО

архієпископа константи́нна гра́да, но́ваго рима, и вселѣ́нскаго патріа́рха, ісѣа́нна златоу́стаго, оуставъ бѣтвенныхъ слоу́жбы, ка́ко доуто́нѣхъ цѣ́нникъ со діа́кономъ слѣ́жити.

Хотѣ́ши ісрѣ́ю и діа́конъ бѣтвенѣю соверши́ти та́инъ, доуто́нѣхъ оу́бо ѿмъ прѣ́жде всегѡ́ бы́ти ми́рнымъ, и не ѿмѣ́ти на когѡ́ что́ на срѣ́цы своѣ́мъ, и ѣ́лика си́ла, ѡ́ лѣ́кавыхъ помысла́въ соблюда́ти еѣ, возде́ржа́ти же еѣ ѡ́ вѣ́чера, и бѣ́дити да́же до́ време́нъ слѣ́женнаго.

И по вседнѣ́вномъ пра́вилѣ, и по часѣ́хъ прича́стныхъ и по млѣ́твахъ ѣ́же ко сѣ́омъ прича́щенію. Вре́мени же приспѣ́вшъ бѣтве́ныхъ ли́тургій, твора́тъхъ ісрѣ́ю и діа́конъхъ къ насто́ителю ѡ́бы́чное поклона́ніе. и прѣ́емше ѡ́ негѡ́ прощѣ́ніе и бѣ́гословѣ́ніе. И и́дѣхъ къ цр́кви глѣ́юще си́це.



## THE ORDER OF THE DIVINE SERVICE

of the Most Holy and Blessed Archbishop of Constantinople, the New Rome, and Ecumenical Patriarch, John Chrysostom. The Order of the Divine Liturgy, On How It Behooves a Priest to Serve with a Deacon;

Before all else, it behooves the priest and the deacon who are to perform the Divine Mystery to be at peace, to have nothing in their hearts against anyone, and, as far as it is in their power, to keep themselves from evil thoughts, to be abstinent from the evening before, and to be vigilant until the time of the service.

After the Daily Rule, the Hours for Communion, and the Prayers before Holy Communion, when the time has come for the Divine Liturgy, the priest and the deacon make the usual reverence to the rector. Having received his forgiveness and his blessing, they go to the church, saying:

**Г**ласъ радости ѿ спсѣніа въ  
селѣхъ праведныхъ, возходѣ на  
небѣ со славою горѣ, къ цркви  
хртѣ бгѣ нашемъ. ѿгдѣже спсѣніе  
всѣмъ намъ. вѣси немощи  
наша, гдѣ же хртѣ бжѣ нашъ  
помилѣи насъ. **поѣмъ.**

**П**ролѣзаша стопы моѣ въ  
правдѣ. познахъ гдѣ, ѿ возве  
селѣхъ ѿ рекшихъ мнѣ, внидемъ  
въ домъ гдѣнь. азъ же  
множествомъ милости твоеѣ внидѣ  
въ домъ твоѣ. поклонюся къ  
цркви стѣнѣ твоѣ въ страхѣ  
твоемъ. прославлю въ три лица  
ѿдѣно бжѣтвѣ, оца ѿ сѣна ѿ стѣгво  
дха, ннѣ ѿ прѣнѣ ѿ вѣки  
вѣкомъ, аминь.

**Тѣже. Псаломъ дѣвидовъ, дѣ.**

**Г**дѣ, кто ѿбитаеи въ жилищи  
твоѣмъ; а ѿ кто вселѣтъ во

**T**he voice of rejoicing and salva-  
tion is in the tents of the right-  
eous; it ascendeth to heaven on  
high with glory, to the church of  
Christ our God. May His sanctifi-  
cation be upon us all. Thou know-  
est our infirmities: Lord Jesus  
Christ our God have mercy on us.

**Then:**

**M**y steps are directed to right-  
eousness. I have known the  
Lord, and I was glad because of  
them that said unto me: Let us go  
into the house of the Lord. But as  
for me, in the multitude of Thy  
mercy shall I go into Thy house; I  
shall worship toward Thy holy  
temple in fear of Thee. I glorify in  
One Godhead Three Persons, the  
Father and the Son and the Holy  
Spirit, now and ever, and unto the  
ages of ages, Amen.

**Psalm of David, 14**

**O** Lord, who shall abide in Thy  
tabernacle? And who shall

сѣѣю горѣ твоѣ; ходѣи безъ  
 порока, и дѣлаи правдѣ. глѣни  
 истинѣ въ сѣрдцы своѣмъ, иже не  
 оулыстѣи ѡзѣкомъ своѣмъ, и не  
 сотвори искреннемъ своемъ зла,  
 и поношенїа не прїаѣтъ на бли  
 жнїа своѣ. оуничиженъ єсть  
 предъ нимъ лѣкавыи, бо  
 щыи же сѣ гдѣ славитъ. кленѣи сѣ  
 искреннемъ своемъ и не ѡметѣ  
 аса. серебра своего не даѣтъ въ  
 лихвѣ, и мзды на непоквинныхъ  
 не прїаѣтъ. творѣи сѣ не под  
 вїжитъ ко вѣки.

Ѳлѣомъ, дѣдокъ, кѣ.

**Г**дѣ пасѣтъ мѣ, и ничѣоже мѣ  
 лишѣтъ. на мѣстѣ злѣчѣ  
 тамъ вселѣи мѣ. на водѣ  
 покойнѣ воспитѣ мѣ, дѣшъ мою  
 ѡбратѣи. наставѣи мѣ на стѣзѣ  
 правы имене гдѣ єгѣ. ѡще бо и  
 пойдѣи посредѣ стѣней смѣртныхъ,

dwell in Thy holy mountain? He  
 that walketh blameless and wor  
 keth righteousness, speaking  
 truth in his heart, who hath not  
 spoken deceitfully with his  
 tongue, neither hath done evil to  
 his neighbour, nor taken up a re  
 proach against those near him. In  
 his sight he that worketh evil is set  
 at nought, but He glorifieth them  
 that fear the Lord. He giveth oath to  
 his neighbour, and forsweareth  
 not. He hath not lent his money on  
 usury and hath not received bribes  
 against the innocent. He that doeth  
 these things shall never be shaken.

Psalm of David, 22.

**T**he Lord is my Shepherd, and I  
 shall not want. In a place of  
 green pasture, there hath He  
 made me to dwell; beside the wa  
 ter of rest hath He nurtured me.  
 He hath converted my soul, He  
 hath led me on the paths of right  
 eousness for His name's sake. For



НЕ ОУБОЮСА СЛА, ІАКЪ ТЫ СО  
МНОЮ БИ. ПАЛНИЦА ТВОА И ЖЕЗЛ  
ТВОИ, ТА МА ОУТѢШИСТА.  
ОУГОТОВАЛХ БИ ПЕРЕДО МНОЮ  
ТРАПЕЗУ ПРЕДСТУЖАЮЩИХ МНѢ.  
ОУМАСТИЛХ БИ БЛЕОМХ ГЛАВУ  
МОЮ, И ЧАША ТВОА ОУПОДВАЮЩИ  
МА ІАКЪ ДЕРЖАВНА. И МЛТЬ ТВОА  
ПОЖЕНІТХ МА ВСА ДНИ ЖИВОТА  
МОЕГО. И ВСЕЛИТИМНЕСА ВЪ ДОМХ  
ГДЕНЬ, ВЪ ДОЛГОТУ ДНИИ.

И ВХОДАТХ ВЪ ЦРКОВЬ, ТВОРАТХ, Г,  
ПОКЛОНЬ, ГЛЮЩЕ КОЖДО ВЪ СЕБѢ ВТАИ.

БЖЕ МЛТНИКХ БУДИ МНѢ ГРЕШНО  
МУ. БЖЕ ОЧИСТИ МА ГРЕШНАГО И  
ПОМИЛУИ МА. БЕЗЪ ЧИСЛА СОГРЕ  
ШНИХЪ ГДИ ПРОСТИ МА.

ПОТОМУ, ДОСТОЙНУ БИТ. СЛАВА, И  
НИИ, ГДИ ПОМИЛУИ, Б, ГДИ БЛАГОСЛОВИ.

ЗА МЛТНИКХ ПРЕЧТЫА ТВОЕА  
МТРЕ. [ЩЕ БИТХ ХРАМХ ИЛИ ПРАЗДНИКХ

though I should walk in the midst  
of the shadow of death, I will fear  
no evil, for Thou art with me; Thy  
rod and Thy staff, they have com-  
forted me. Thou hast prepared a  
table before me in the presence of  
them that afflict me. Thou hast  
anointed my head with oil, and  
Thy cup which filleth me, how ex-  
cellent it is. And Thy mercy shall  
pursue me all the days of my life,  
and I will dwell in the house of  
the Lord unto length of days.

They enter the church and make three  
bows, each saying to himself silently:

God, be merciful to me a sinner.  
God cleanse me a sinner, and have  
mercy on me. I have sinned im-  
measurably, Lord, forgive me.

Then: It is truly meet. Glory, Now and ever.  
Lord have mercy. (2) Lord, bless.

Through the prayers of Thy  
most pure Mother, (if in a church of the  
Mother of God or on her feast, say: of her ho-

вѣщѣ, рцы: чєстнѣгѡ ѡ славнѣгѡ ѡ  
нѣмѣхъ.] сїлою чєстнѣгѡ ѡ живо  
творѣщагѡ крѣтѣ. ѡ сѣгѣгѡ ѡнѣгла  
хранїтєла моего, [ѡ сѣгѣгѡ ѡгѡже  
ѡсѣтъ храмъ, нѣмѣхъ. ѡ ѡгѡже ѡсѣтъ дѣнь.]  
ѡ всѣхъ сѣтѣхъ, гдѣ ѡсѣ хрѣтѣ снѣ  
вѣжѣ помнѣлѣ мѣ грѣшнагѡ.

ѡ сѣгѣгѡ прѣдѣ цѣркви двѣрми, ѡ во  
злагѣтъ ѡсѣрѣ на сѣтѣ патрахѣль.

ѡще ѡсѣтъ дѣаконъ, глѣтъ. Блѣгѣн  
влѣко.

ѡсѣрѣ, блѣгословѣнъ вѣтъ нѣшъ всѣ  
гдѣ ѡ нѣтѣ ѡ прѣнѡ ѡ во вѣки  
вѣкѡмъ, ѡмнѣнъ.

Глѣтъ кѡждѡ сѣтѣ: Цѣрю нѣнын. трѣтѣе.  
ѡ по сѣтѣ нѣшъ. ѡсѣрѣ. ѡнѣкѡ чѣтѣе ѡсѣтъ  
цѣтѣко ѡ снѣла. гдѣ помнѣлѣ, вѣ. снѣла ѡ  
нѣтѣ. Прѣндѣтѣ поклонѣмѣ, ѣ. чѣжѣ  
тропарѣ сѣтѣ.

Рѣдѣнѣ двѣрѣ вѣжѣтѣ. рѣдѣнѣ  
прѣчѣтѣ дѣво сѣгѣтѣ. рѣдѣнѣ  
влѣчѣ ѡ застѣпницѣ мѣрѣ. рѣдѣнѣ

nourable and glorious N.,) by the power  
of the precious and life-giving  
Cross, and of my holy Guardian  
Angel, (and of Saint N., whose temple this  
is, and of Saint N., whose day it is,) and of  
all the Saints: Lord Jesus Christ,  
Son of God, have mercy on me a  
sinner.

Standing before the royal doors, the priest  
puts on the epitrachelion.

If there is a deacon, he says: Bless,  
master.

The priest: Blessed is our God, al-  
ways, now and ever, and unto the  
ages of ages, Amen.

And they say, each to himself: Heavenly  
King. Trisagion. Our Father. The priest says:  
For Thine is the kingdom. Lord have mercy.  
(12). Glory, Now and ever. Come let us wor-  
ship. Then these troparia:

Rejoice door of God. Rejoice  
most pure holy Virgin.  
Rejoice, O Mistress and Mediatrix

стѣно̀ и́ прибе́жище, и́ покрѣ́  
гра́дъ на́шемъ.

**П**о́дѣ твоѣ́ мѣ́тъ прибе́гаемъ,  
бѣ́до, мѣ́твѣ на́шихъ не  
пре́зри въ скорѣ́хъ, но ѿ́ бѣ́дъ  
и́збави́ насъ, ѣ́дина чѣ́ла и́  
бл҃гослове́наа.

**Г**ди́, ѿ́ими ѿ́ мене́ беззако́нїа  
моѣ́, и́ прегрѣ́шенїа моѣ́, да  
досто́йно́ вни́дѣ въ досто́иїе  
сѣ́гаша хра́ма твоегѡ́.

**Н**епреодо́нимаа двѣ́ре, та́йно  
зна́менана, бл҃гослове́наа бѣ́до,  
прї́ими мѣ́твѣ на́ша, и́ при  
неси́ а́ сѣ́ въ свое́мъ и́ бѣ́дѣ на́шемъ,  
да спасе́тъ тебѣ́ ра́ди ду́ша на́ша.

И́ твора́тъ въ́спѣ къ восто́ку по  
кло́ны ꙗ́, прѣ́ сѣ́ми двѣ́рми цр҃ьскими, и́  
на ѡ́бѣ́ страны, сѣ́михъ и́ко́намъ: къ  
пра́вой стране́ твора́тъ покло́ны, гл҃етъ.

Сла́ва. Вхо́ди въ до́мъ твоѣ́,

of the world. Rejoice, wall and  
refuge and protection of our city.

**U**nder thy mercy we take  
refuge, O Virgin Mother of  
God. Despise not our prayers in  
our afflictions, but deliver us from  
woes, O Thou who alone art pure  
and blessed.

**O** Lord, take away mine iniqui-  
ties and my transgressions  
from me, that I may worthily enter  
into the portion of Thy holy tem-  
ple.

**O** impassible door, mystically  
sealed, blessed Virgin  
Mother of God, accept our prayers  
and present them to Thy Son and  
our God, that through thee He  
may save our souls.

And together they make three bows toward  
the east: before the holy royal doors and to the  
holy icons on both sides. [The priest] bows to  
the right and says:

Glory: As I enter into Thy

поклона́юся тебѣ, о́цѣ ѿ сѣ́ и́  
сѣ́и до вѣ́ка, неразді́ельнѣ сѣ́и  
вѣ́ка, въ трѣ́хъ ли́цахъ сла́ва  
сѣ́и бѣ́га.

**И** нѣ́тъ. **Б**ѣ́га ѿзѣ́ тебѣ́ коплѣ́  
шаго́а разꙋмѣ́хомъ вѣ́ до,  
того́ моли́ ѿ спа́сѣ́и до  
на́шихъ.

**Т**а́же, къ лѣ́вой стѣ́нѣ́, тѣ́  
покло́нъ, глѣ́тъ.

**Г**дѣ́ оꙋ́стѣ́ моѣ́ ѿвѣ́ри на  
мо́лю, ѿ про́свѣ́ти о́чи  
та́йни до́шѣ́ моѣ́, ꙗ́ко при  
шлѣ́и сѣ́и ѿзѣ́ на зе́млю. не  
скры́и ѿ мене́ за́повѣ́ди твоѣ́,  
всѣ́гда ѿ нѣ́тъ ѿ прѣ́и ѿ вѣ́ки  
вѣ́комъ, а́минь.

**Т**а́же, тропѣ́рь, глѣ́. бѣ́.

**П**рѣ́чѣ́и тѣ́ о́бразъ́ покло́н  
а́емъ бѣ́и, про́сѣ́и про  
ще́ніа прѣ́грѣ́шеніѣ́и на́шими  
хрѣ́те́ бѣ́е, во́лею во бѣ́гонъво́лиа

house, I worship Thee, the Father  
and the Son and the Holy Spirit,  
undivided in essence, and I glorify  
one God in three Persons.

**Now and ever: We** have known  
God incarnate of thee, O Virgin  
Mother of God. Entreat Him for  
the salvation of our souls.


**Then he bows to the left and says:**

**O** Lord, open my lips for  
prayer, and enlighten the  
mystical eyes of my soul; for I am a  
wanderer upon the earth. Hide not  
from me Thy commandments, al-  
ways, now and ever, and unto the  
ages of ages, Amen.

**Then this troparion,  
in the second tone:**

**We** venerate Thy most pure  
image, O Good One, and ask  
forgiveness for our transgressions,  
O Christ our God. For of Thine  
own will Thou wast pleased to as-

Ѣ́СН ВЗЫ́ТИ НА КРѢ́ТЪ, да  
и́ЗБА́ВИШИ я́же со́здà ѿ рабѡ́ты  
вра́жїѦ. тѣ́мъ блáгодаря́ще во  
пѣ́емъ тѣ́, рáдостн всà и́спол  
нивыи спсе́ нàшъ, прише́дын  
спасѣ́ти мї́ръ. **Потѡ́мъ.**

 тѣ́бѣ рáдуетсѦ ѿб́радо  
ваннаѦ всà твáрь, а́рхàнѣль  
скїи собо́ръ, и члѣ́скїи родъ. Ѿ  
ѡщѣ́ннаѦ цр́кви, раю́ словесныи,  
дѣ́ственаѦ похвалѡ́. и́З неàже бгъ  
воплотї́сѦ и́ младе́нецъ вы́стѣ,  
прéжде вѣ́къ сынъ бгъ нàшъ. ло  
жеи́на во твоѡ́ престѡ́лѣ сотворѣ́,  
и́ чрѣ́во твоѡ́ простра́ннѣе нѣ́съ  
содѣ́ла дѣ́ще. ѿ тѣ́бѣ рáдуетсѦ  
ѡб́радованнаѦ всàкаѦ твáрь сла́ва  
тѣ́бѣ.

И́ поклѡ́нъ до зема́нї. я́ще ѣ́сть нàѦ,  
гàн, трѡ́ вокрѣ́нъ, настѡ́щагѡ глáса. и́  
блáговѣ́щенїю трѡпа́рь, глá. д.

cend the Cross, that Thou might-  
est deliver from the bondage of the  
enemy them that Thou didst fash-  
ion. Wherefore we cry to Thee  
thankfully: Thou didst fill all  
things with joy, O our Saviour,  
when Thou camest to save the  
world. **Then:**

**I**n thee rejoiceth all creation, O  
thou who art full of grace: the  
assembly of archangels and the  
race of men. O hallowed church,  
mystical paradise, glory of virgins,  
of whom God, our God, before all  
ages, took flesh and became a  
child. For He made thy body a  
throne, and thy womb He made  
more spacious than the heavens, O  
Virgin. In thee rejoiceth all cre-  
ation, O thou who art full of grace:  
glory to thee.

And a bow to the ground. If it be Sunday,  
say the troparion of the Resurrection in the  
current tone. Then the troparion of the  
Annunciation, 4th tone.

**Д**несь сп҃сенію на́шему нача́токъ,  
и вѣчнѣй тайнѣ я́вленіе, сн҃ъ  
бж҃їи сн҃ъ дѣи́чъ быва́етъ. гаврі́їлъ  
ра́дость бл҃говѣстѣ́етъ. тѣ́мъ и  
мы́ съ нѣ́мъ вѣ́ѣ возо́пѣ́емъ.  
ра́дуйсѧ ѡ́бравованнаѧ, гд҃ь съ  
тобо́ю.

По́томъ. трѣ́ днѣ, и́ли прѣ́зникъ.  
та́же, тропáрь и конда́къ хра́мъ и зла́  
то́ѣтъ. и́ аще́ вѣ́детъ слѣ́жба васнáїеѧ,  
и́ли прѣ́жесці́еннаѧ, то́ гл҃и тропáрь  
васнáїю, и́ли грѣ́горію па́пѣ стáрагѡ  
рѣ́ма, и́ стѣ́омъ, ѣ́гдаже́ ѣ́сть дѣ́нь.

Стѣ́омъ іѡáннѡ́у злато́ѣтъ  
тропáрь, глáсъ ѿ.

**Ѡ**у́ѣтъ твои́хъ ꙗ́коже свѣ́то  
лѣ́чнаѧ зра́ѣ возо́ѣвши  
бг҃омъ да́ннаѧ тѣ́ бл҃года́тъ, все  
лѣ́ннѡю просвѣ́тѣ, не сребролю́бно  
мі́рови сокрови́ще сн҃искá, но

**T**oday is the beginning of our  
salvation and the manifesta-  
tion of the eternal mystery. The  
Son of God becometh the Son of  
the Virgin, and Gabriel announ-  
ceth the good tidings of grace;  
therefore, let us also cry out with  
him to the Mother of God: Rejoice,  
O thou that art highly favoured;  
the Lord is with thee.

Then say the troparion of the day or of the  
feast, the troparion and kontakion of the tem-  
ple and to Saint John Chrysostom. But if it be  
the Liturgy of St. Basil or of the Presanctified  
Gifts, the troparion to St. Basil or to Saint  
Gregory, Pope of Old Rome is said. Also [say]  
the troparion to the saint whose day it is.

Troparion to St. John Chrysostom,  
in the 8th tone:

**S**hining forth from thy mouth  
like the bright rays of the dawn,  
thy God-given grace hath illu-  
mined the whole world. Thou  
didst gain for the world a treasure  
of not being greedy for gain, and

высотѣ́ на́мъ смиреномѣ́рїа  
показѣ́. ѿ тво́и словесѣ́ на ка  
зѣ́а, о́че ѿва́нне златоу́сте,  
моли́ хрѣ́ста бѣ́а спѣ́ша ду́шамъ  
на́шимъ.

Конда́къ, гла́съ 5̣.

ѿ нѣ́съ прїи́мъ бжѣ́твеннѣ́у бѣ́го  
да́тъ, ѿ тво́и оу́стнѣ́ми  
всѣ́а оу́чиши поклони́тиа въ  
тѣ́лѣ́ е́диномѣ́ бѣ́хъ, ѿва́нне  
златоу́сте, всебл́женне преподо́бне,  
достой́но хва́лимъ тѣ́а, е́си бо  
наста́вникъ, ꙗ́ко бжѣ́ственаа  
ѿблѣ́а.

Та́же, цѣ́лаѣ́а на столѣ́цѣ́ оу́ црѣ́скихъ  
дверей ѿбра́зъ е́писко́въ, гла́голю́щихъ,  
творѣ́нїе е́гоу́ германа, патріа́рха кон  
станти́нна гра́да.

Гдѣ́и ѿсе́ хрѣ́стѣ́, ꙗ́же сѣ́мъ ѿбра  
зомъ ꙗ́вляе́а на землѣ́,  
спсе́нїа ра́ди на́шегѣ́а, ѿ ѿво́лихъ  
свое́ю во́лею на крѣ́стѣ́ пригвозди́ти

didst show us the heights of hu  
mility. As by thy words thou in  
structed us, O Father John  
Chrysostom, beseech Christ God,  
that our souls may be saved.

And his kontakion, in the 6th tone:

From heaven hast thou received  
grace divine, and by thy lips  
thou dost teach all to worship the  
One God in Trinity. O all-blessed  
and godly John Chrysostom, right  
ly do we praise thee, for thou art a  
teacher, revealing things divine.

Then kissing the image of the Saviour on  
the pillar of the royal doors, he says this verse,  
the composition of St. Germanus, Patriarch of  
Constantinople:

Lord Jesus Christ, Who didst ap  
pear on earth in this image for  
the sake of our salvation, Who of  
Thine own will didst choose to nail  
Thy hands and feet to the Cross;



рѣцѣ своѣ и нѣзѣ, и дѣвыи  
на́мъ крѣтѣ своѣ на прогна́нїе  
всѣакогѡ врагѣ и сопоста́та,  
помяну́и ны на тѣ оупова́ющихъ.

И цѣла́а, на дрѣво́мъ столбѣ́ пре  
чѣ́тыа О́бразъ, гл҃етъ.

Гл҃ѣ́а е́ще не забѣди́ люде́и  
свои́хъ, тебѣ́ бо и́мѡмы за  
стѣ́пни́цѣ и по́мощни́цѣ вѣ́рніи,  
тобо́ю надѣ́емсѡ про́щенїе грѣ́  
хѡвъ прѣ́ати, и спсе́нїе полѣ́чи́ти.

Цѣла́а на цр҃кви́хъ двѣ́рехъ бл҃говѣ́щенїе  
пре́чтыа и а́рхангѣла. гл҃етъ тр҃ѡ. дн҃есь  
спсе́нїю на́шемѡ нача́токъ. та́же, цѣ́  
ла́ютъ и про́чіа и́кѡны

Цѣла́а крѣ́тѣ гл҃етъ. Сн҃лою и́ за  
стѣ́плѣ́нїемъ чѣ́нагѡ крѣ́та твоегѡ  
гд҃и, помяну́и мѡ и́ помози́ ми  
грѣ́шномѡ.

Прѣ́течи. Сл҃ѣ́и вели́кїи іс҃а́нне  
про́ро́че и прѣ́тче крѣ́ти́телю гд҃нь,

and Who gavest us Thy Cross to  
drive out every enemy and adver  
sary: Have mercy on us who trust  
in Thee.

And kissing the image of the most-pure  
Lady on the other pillar, he says:

**H**oly Mother of God, forget not  
thy people, for we the faith  
ful have thee as our protectress  
and helper. Through thee we hope  
to receive forgiveness of sins and  
to obtain salvation.

Kissing the Annunciation to the most-pure  
Lady and the Archangel on the royal doors, he  
says the troparion, Today is the beginning of  
our salvation, as given above. They also kiss  
the other icons, and say the troparia and kon  
takia.

Kissing the Cross, he says: **By** the pow  
er and protection of Thy precious  
Cross, O Lord, have mercy on me,  
and help me, a sinner.

To St. John the Forerunner: **H**oly and  
great John, prophet, forerunner



МОЛИ ѿ ѿже ѿзбави́тисѧ на́мѧ  
бѣдѣщѧго пла́мене, ѿ стра́шнаго  
ѿ непосто́ннаго мѣче́нїѧ.

**Архангѣлѣ.** Сѣ́тъи́и архангѣ́ле хрѣ́стовѧ  
**ѿмѣкѧ**, ѿгради́ ма бѣ́твеннымъ е́и  
предста́тельствомъ, ѿ моли́ ѿ  
ѿже спа́сѣсѧ ѿ гра́дѣщѧхъ  
ѿскѣ́шенїѧ.

**Апѣ́толѣ.** Сѣ́тъи́и апѣ́тле, **ѿмѣкѧ**,  
ѿже мѣ́рскїѧ концы́ приве́дыи къ  
бѣ́гѣ, моли́ бѣ́го ѿ ѿже спа́сѣсѧ  
на́мѧ, ѿ ѿзбави́ти на́сѧ ѿже во  
а́дѣ мѣ́че́нїѧ.

**Проро́кѣ.** Сѣ́тъи́и проро́че, **ѿмѣкѧ**,  
ѿже про́видѧи ѿздалѣ́ча пове́  
лѣ́нное ѿ гдѣ́ проповѣ́данїе, ꙗ́  
немы́ же ѿмѣ́ѧ ве́лїе дерзнове́нїе,  
моли́ бѣ́го ѿ на́сѧ спа́сѣсѧ на́мѧ.

**Сѣ́тлю.** Сѣ́тлю хрѣ́стовѧ **ѿмѣкѧ**, ѿже  
во́лю гдѣ́ню ѿ ѿпра́вдѧнїѧ оу́сѣ́рднѧ  
соблю́даѧ, ꙗ́ немы́ же ѿмѣ́ѧ

and baptist of the Lord, pray that  
we may be delivered from the fu-  
ture flames and from terrible and  
unendurable torment.

**To an Archangel: Holy archangel of  
Christ N.,** guard me by thy divine  
protection, and pray that I be  
saved from temptations to come.

**To an Apostle: Holy apostle N.,** who  
broughtest the ends of the earth  
unto God, beseech Him to save us  
and to deliver us from the tor-  
ments of hell.

**To a Prophet: Holy prophet N.,** who  
from afar didst foresee the mes-  
sage ordained by the Lord, and  
who hast great boldness before  
Him, beseech Him on our behalf,  
that we may be saved.

**To a Hierarch: Hierarch of Christ  
N.,** who didst diligently perform  
the Lord's will and statutes, and

дѣрзновѣніе, моли ѿгдѣ спасті насъ.

**Прѣпѣномъ.** Преподобне и оугодниче бжїи, **имѣхъ**, иже ревнѣа повелѣвшемъ крѣтъ носити, къ немъ же и дѣрзновѣніе имѣи, моли ѿгдѣ ѿже спасті насъ.

**Мѣникъ.** Сѣѣи мѣниче **имѣхъ**, пострадавѣи за хрѣта, къ немъ же имаше дѣрзновѣніе, моли да спсѣтъ ма твоими мѣтвами.

ѿще ли, и ины образы мѣстни, цѣлоуѣа глѣютъ, тропари, и кондаки.

Посѣмъ, вхѣдѣтъ малыи двѣрми къ жѣртвенику, и творѣтъ поклѣны, г, гла, сѣю мѣтвѣ.

**Г**ди низпосли рѣкъ твою, и высоты сѣѣго жилища твоего, и оукрѣпи ма къ предлежащей слѣжебѣ твоей, ѿкъ да не ѡсѣжденно прѣстанѣ страшномъ престолѣ твоемъ, и

who hast boldness before Him, beseech Him that we be saved.

**To a Monastic: Venerable N.,** pleasing to God, who wast zealous for Him Who commanded [us] to carry the Cross, and who hast boldness before Him, beseech Him to save us.

**To a Martyr: Holy martyr N.,** who didst suffer for Christ, before Whom thou hast boldness: pray that He save me by thy prayers.

And if there be other local icons, they kiss them saying the troparia and kontakia.

After this, they enter before the table of oblation by the lesser doors and make three bows, saying this prayer:

**O** Lord, stretch forth Thy hand from Thy holy habitation on high, and strengthen me for Thy service which lieth ahead of me, that I may stand before Thy dread throne without condemnation, and perform the Bloodless Sacri-

БЕЗКРѢВНУЮ ЖЕРТВУ СОВЕРШУ. ГЛАГОЛѢ  
ТВОА ЕСТЬ СИЛА ВО ВСЕКИ  
ВѢКОМЪ, АМИНЬ.

ВШЕДЪ ЖЕ ВО ОУЛТАРЬ, И ПРИСЛАЮТЪ  
КАЖДО СТИХАРЬ СВОЮ, ІЕРЕЙ, ИЗ  
ПАТРАХІІЮ, И ДІАКОНЪ СО ОУЛАРЕМЪ. И ВО  
ЗЛАГАЮТЪ КАЖДО НА ЛѢВОЕ РАМО СВОЕ,  
СОТВОРАЮТЪ ПОКЛѢНЫ, Г, КЪ  
ВОСТОКОМЪ, ПРЕДЪ СТЫМЪ ПРѢТОЛОМЪ,  
ГЛАГОЛѢ.

БЖЕ ОЧИСТИ МЯ ГРЕШНАГО И  
ПОМНИ МЯ. БОЖАВЫИ МЯ ГДИ  
ПОМНИ МЯ. БЕЗЪ ЧИСЛА  
СОГРЕШИХЪ ГДИ ПРОСТИ МЯ.

И ТВОРАЮТЪ ПРОЩЕНІЕ, И ЦѢЛЮТЪ  
ПРЕСТОЛЪ. ПРИХОДИТЪ ДІАКОНЪ КО ІЕРЕЮ, ДЕР  
ЖА СТИХАРЬ НА ПЛЕЩИ СО ОУЛАРЕМЪ, МАЛУ  
ГЛАВУ ПРИКЛОНИ ГЛАГОЛѢ ТИХИМЪ ГЛАГОЛѢ.

БЛАГОСЛОВИ ВЛКО ОБЛАЧИТИСЯ ВО  
СТЫИ СТИХАРЬ.

ІЕРЕЙ БЛАГОСЛОВЛѢ ГГО РЪКОЮ. И  
ГЛАГОЛѢ,

БЛАГОСЛОВЕНЪ БГЪ НАШЪ ВСЕГДА И  
ННѢ И ПРѢНУ И ВО ВСЕКИ ВѢКОМЪ.

fice. For Thine is the power unto  
the ages of ages, Amen.

Having entered the sanctuary, each takes  
his sticharion --the priest with the epitrache-  
lion, the deacon with the orarion-- and places  
it on his left shoulder. They make three bows  
toward the east before the holy altar, saying to  
themselves:

God cleanse me a sinner and  
have mercy on me. Thou hast cre-  
ated me: Lord, have mercy on me. I  
have sinned immeasurably: Lord,  
forgive me.

They ask forgiveness, and kiss the holy al-  
tar. The deacon comes to the priest, holding  
the sticharion and orarion on his shoulder; he  
inclines his head slightly and says softly:

Bless [me], master, to vest in the  
holy sticharion.

The priest blesses the deacon with his  
hand and says:

Blessed is our God, always, now  
and ever, and unto the ages of

ДІАКОНЪ ГЛ҃ЕТЪ АМІННЬ.

И ТАКЪ СТАНУТЪ НА СВОИХЪ МѢСТѢХЪ. И  
ОБЛАЧАЮСЯ КЪЖДО ВЪ СТИХАРЬ СВОЙ ГЛ҃ЮЩЕ  
ВЪ СЕБѢ.

**Д**А ВОЗРАДУЕТСЯ ДШѦ МОѦ Ѿ  
ГД҃Ѣ. ѾБЛЕЧЕ БО МѦ ВЪ РИЗѢ  
СПАСЕНІѦ, И ѾДѢЖДЕЮ ВЕСЕЛІѦ  
ѾБЛОЖИ МѦ, ЯКЪ НА ЖЕНИХА БО  
ЗЛОЖИ НА МѦ ВѢНЕЦЪ, И ЯКЪ  
НЕВѢСТѢ ѾУКРАСИ МѦ КРАСОТОЮ.

ТАЖЕ ІЕР҃ЕЙ ВЗЕМЪ ПАТРАХІЛЪ И ЦѢЛУѦ  
КОЗАГАЕТЪ НА СѦ ГЛ҃Ѧ.

**Б**ИШЕ ІѦСЪ, СВѦЗѦВШЕ, ПРЕДАША  
ЕГѸ ПОНТІЙСКОМУ ПИЛАТУ  
ИГ҃ЕМОМУ.

ДІАКОНЪ ЖЕ КОЗАГАѦ НА ЛѢВОЕ РАМО  
ѾЛАРЬ СВОЙ ЦѢЛУѦ ГЛ҃ЕТЪ.

**Г**Л҃Ъ, СГ҃Ъ, СГ҃Ъ, ГД҃Ъ САВАѸДЪ,  
И СПОЛНЬ НЕБО И ЗЕМЛЮ СЛАВЫ  
ЕГѸ.

ІЕР҃ЕЙ ЖЕ ЦѢЛУѦ ПОЯСЪ, ѾПОЯСАЕА  
ГЛ҃ЕТЪ.

ages. The deacon responds: **Amen.**

And thus they take their places. As each  
vests in his sticharion, he says to himself:

**L**et my soul rejoice in the Lord,  
for He hath clothed me with  
the robe of salvation and hath put  
on me the garment of joy; He hath  
put a crown on me as on a bride-  
groom, and adorned me with  
comeliness as a bride.

Then the priest takes the epitrachelion,  
kisses it, and puts it on, saying:

**H**aving taken Jesus, they  
bound Him and delivered  
Him to Pontius Pilate the gover-  
nor.

The deacon places the orarion on his left  
shoulder, kisses it, and says:

**H**oly, Holy, Holy is the Lord of  
Sabaoth: heaven and earth  
are full of His glory.

The priest kisses the belt, and girds him-  
self saying:

**Б**ѣ́гъ преподо́бра ма̀ сі́лоу , ѿ́ поло  
жи́ непоро́ченъ пѣ́тъ мо́й ,  
соверша́а но́зѣ моѿ ꙗ́ко ѿ́ле́ни ,  
ѿ́ на высо́кихъ поста́вля́а ма̀ .

На десну́ю рѣ́къ возлагáа по́рѣчь ,  
і́срѣ́й , ѿ́ ді́аконы́ глѣ́ютъ ко́ждоу въ себѣ́ .

**Д**есни́ца гд́на сотвори́ сі́лѣ ,  
десни́ца гд́на вознесе́ ма̀ ,  
десни́ца тво́а гд́н просла́вила въ  
крѣ́пости , десна́а тѣ́ рѣ́ка гд́н  
сокру́ши́ врагѣ́ , ѿ́ мно́жествомъ  
сла́вы тво́еа і́сѣ́рлѣ́ ѿ́сопосѣ́аты .

На ле́вѣю́ же рѣ́къ , полага́а по́рѣчь  
і́срѣ́й , ѿ́ ді́аконы́ глѣ́ютъ .

**Р**ѣ́цѣ́ твоѿ сотвори́те́ ма̀ ѿ́  
созда́етѣ́ ма̀ , вразуми́ ма̀ ѿ́  
испытáю за́повѣди тво́а .

Та́же , і́срѣ́й , ѿ́блacha въ фелѣ́онъ ,  
глѣ́тъ .

**G**od hath girded me with pow-  
er and hath made my path  
blameless, Who maketh my feet  
like the feet of a hart, and setteth  
me upon high places.

Placing a cuff on the right hand, the priest  
and the deacon say to themselves:

**T**he right hand of the Lord hath  
wrought strength, the right  
hand of the Lord hath exalted me.  
Thy right hand, O Lord, hath been  
glorified in strength. Thy right  
hand, O Lord, hath shattered ene-  
mies and in the multitude of Thy  
glory hast Thou ground down the  
adversaries.

Placing a cuff on the left hand, the priest  
and deacon say:

**T**hy hands have made me and  
fashioned me; give me under-  
standing, and I will learn Thy com-  
mandments.

Then the priest vests in the phelonion, say-  
ing:

Сщ҃енницы твоѣ ѡблекѹтся въ  
правдѣ, и прѣпѣни твоѣ возра  
дѹются.

Тѣже, іерѣи, и діаконѣ, пришедше ко  
кладѣзю, оумывающе рѣки своѣ, глаголютъ  
каждо къ себѣ.

Оумыю въ неповинныхъ рѣцѣхъ  
моихъ и ѡбыдѣ олтѣрь твоѣ  
гд҃и, оуслышати ми гласъ хвалы  
твоеѣ и повѣдати всѣ чюдеса  
твоя. гд҃и возлюбихъ бл҃гоутѣпѣ  
дѡмъ твой, и мѣсто вселеніѣ  
славы твоеѣ. да не погубиши съ  
нечестивыми душѣ мою, и съ  
мужемъ кровіи животѣ мой. ихъ  
же въ рѣкѣхъ беззаконіѣхъ, и  
десница ихъ исполнена мзды.  
Азъ же не злобою моею ходихъ,  
избави мѣ гд҃и и помилуй мѣ.  
нога моя стѣ на правотѣхъ, въ  
церквахъ бл҃гословлю тѣ гд҃и.

Thy priests shall be clothed  
with righteousness, and Thy  
righteous shall rejoice.

Then the priest and the deacon go to the  
well. Washing their hands, they say to them-  
selves:

I will wash my hands in inno-  
cency and I will compass Thine  
altar, O Lord, that I may hear the  
voice of Thy praise and tell of all  
Thy wondrous works. O Lord, I  
have loved the beauty of Thy  
house, and the place where Thy  
glory dwelleth. Destroy not my  
soul with the ungodly, nor my life  
with men of blood, in whose hands  
are iniquities; their right hand is  
full of bribes. But as for me, in  
mine innocence have I walked; re-  
deem me, O Lord, and have mercy  
on me. My foot hath stood in up-  
rightness; in the congregations  
will I bless Thee, O Lord.

ДІАКОНЪ ГЛ҃ЕТЪ КЪ Ц҃ЬННИК҃У.  
БЛ҃ГОСЛОВИ КЛ҃КО БЛ҃ГОУКРАШАТИ  
С҃ТІА.

Іс҃рѣй гл҃ЕТЪ. БЛ҃ГОСЛОВЕНЪ БГ҃Ъ  
НАШЪ ВСЕГДА, И ННѢ И ПРНѢ И ВО  
ВѢКИ ВѢКѢМЪ.

ДІАКОНЪ, АМІНЬ. ГД҃Ъ ПОМО  
ЛИМЪ. ГД҃И ПОМНІАЙ.

И ОУСТРОАЕТЪ С҃ТІА СОУДЫ. С҃ТІИ  
ОУБѢ ДНЕКОЕ ЦѢЛОВАЕТЪ ПОСТАВЛЯЕТЪ НА  
С҃ТѢМЪ ЖЕРТВЕННИЦѢ, ѿ ДЕСНЫА С҃ТРАНЫ,  
И ПОТІРЬ ПОСТАВЛЯЕТЪ ѿ ЛѢВЫА С҃ТРАНЫ,  
И ПОКРѢВЫ ПО С҃ТРАНАМЪ ПОЛАГАЕТЪ. Іс҃рѣй  
ЖЕ С҃ТАВЪ ПРЕД С҃ТІМЪ ПРЕСТОЛОМЪ,  
ГЛ҃ЕТЪ, МЛ҃ТВѢ СЮ ЗАСѢ ВТАЙ.

КЛ҃КО ГД҃И ВСЕДЕРЖИТЕЛЮ, НЕ  
ХОТЯИ СМЕРТИ ГРѢШНИКОМЪ, НО  
ѾБРАЩЕНІЕ ДАВЪ, ѸДИННОРОДНЫМЪ  
СНОМЪ ТВОИМЪ, ГДЕМЪ НАШИМЪ  
ІСОМЪ ХРІТОМЪ, ИЖЕ ПОКАЗА НАМЪ  
ПУТЬ НОВЪ И С҃ТЪ, ѾБРАЗЪ  
ПРОПИСАВЪ ПОКАНІА ДРЕВНИМЪ БЛАД

The deacon says to the priest: **Bless**  
[me], master, to arrange aright the  
holy things.

The priest says: **Blessed** is our God,  
always, now and ever, and unto the  
ages of ages.

The deacon says: **Amen. Let us pray**  
to the Lord. **Lord** have mercy.

And he arranges the holy vessels. Having  
kissed the holy diskos, he places it on the right  
side of the table of oblation, opposite his left  
hand. The chalice he places on the left side,  
opposite his right hand. The veils he places on  
either side. Meanwhile, the priest goes and  
stands before the holy altar, and says this  
prayer for himself, silently:

**O** Master, Lord Almighty,  
Who desirest not the death  
of sinners, but hast granted  
[them] conversion through Thine  
Only-begotten Son, our Lord  
Jesus Christ, Who showed us a  
new and holy path; Who present-  
ed an image of repentance to the



НИКОМЪ, ДРЕВНИМЪ РАЗБОЙНИ  
 КОМЪ, ДРЕВНИМЪ МЫТОМЦЕМЪ,  
 ПОДАВЪ ВЛАДНИЦЕ ИСТОЧНИКЪ СЛЕЗЪ.  
 ТѢМЖЕ ВЛКО Н МЕНЕ ОУПОДОБИ, НЕ  
 ПОМИНАА МОИХЪ БЕЗЧИСЛЕННЫХЪ  
 СОБЛАЗНЪ, НО МИМО ВЕДИ МОА ПРЕ  
 ГРѢШЕНІА. ЕДИНЪ БО ЕСИ БЕЗГРѢ  
 ШЕНЪ МИЛОСЕРДЪ Н ПРЕМИЛОСТИВЪ,  
 КАААА О СЛОВАХЪ ЧЛЧЕСКИХЪ,  
 ПРИЕМАА ПОКЛОНЕНІЕ О ВСЕА ТВАРИ.  
 ХВАЛИМЫИ НЕПРЕСТАННО НЕБЕСНЫМИ  
 СИЛАМИ, СТРАШЕНЪ СЫИ ХЕРУВІМЪМЪ  
 Н СЕРАФИМЪМЪ, Н О ТѢХЪ СЛДЖЕВЪ  
 НЕИЗРЕЧЕННЪ ПРИЕМАА. Н ПАКИ НА  
 ЗЕМЛИ СОБОЮ КЪ ТБѢ ОЦЪ ЖЕРТВЪ  
 ВОЗНЕСЪ, ЗАКОЛЕНІЕ ПРИИМЪ, ІАКО  
 АГНА НЕСЛОБЕНКО, Н СВОЕЮ КРОВІЮ О  
 СВЯЩЪ ВЕСЬ МІРЪ, Н ПОВЕЛѢВЪ НАМЪ  
 НЕДОСТОЙНЫМЪ РАБЪМЪ ТВОИМЪ,  
 ТВОА О ТВОИХЪ ТБѢ ПРИНОСИТИ.  
 ТЫ Н НИГѢ ВЛКО ПРЕСТЫИ, ПРЕЗРИ  
 МОА БЕЗЧИСЛЕНАА СОГРѢШЕНІА, Н

prodigals, thieves and publicans  
 of old; and Who gave the sinful  
 woman a fountain of tears: Deal  
 likewise with me, O Master.  
 Remember not my countless  
 faults, but pass over my trans-  
 gressions; for Thou alone art sin-  
 less, clement and most merciful;  
 Thou repentest Thee of men's  
 evil deeds, and acceptest adora-  
 tion from all creation; Thou art  
 unceasingly praised by the heav-  
 enly powers; Thou art awesome  
 to the cherubim and seraphim,  
 and receivest their ineffable serv-  
 ice. Moreover, Thou didst offer  
 Thyself on earth as a sacrifice to  
 Thy Father, Who accepted Thine  
 immolation as that of a blameless  
 Lamb; by Thy blood Thou didst  
 hallow the whole world; and  
 Thou hast commanded us, Thine  
 unworthy servants, to offer Thee  
 Thine own of Thine own. Do  
 Thou also now, O most holy



раздвѣгнѣ оустѣ моѣ, ѡ ѡсполни  
 твоегѡ хвалѣнїѧ. ѡрце чисто  
 созидѣни во мнѣ бже, ѡ дхъ  
 правъ ѡбновѣи во оутрѣбѣ моѣй, ѡ  
 прїимѣи ма дерзѧща вниѣти во  
 свѣтѣлице твоѣ, ѡ вознесѣти  
 тебѣ твоѡ ѡ твоихъ, ꙗкоже  
 предаѡ ѡсѣи стѣмъ своимъ  
 оученикомъ ѡ апѣломъ. ѡ мы ѡ  
 тѣхъ прїѣмше, страшнымъ тво  
 имъ тайнамъ причѣстницы бы  
 ваѣмъ, не по нашемъ недосто  
 инствѣ, но твоегѡ ради мило  
 ердїѧ. ѡмыѣи вѣко гнѣхъ ѡ дшѣ  
 моѣ, ѡ сквернѣ ѡ плоти моѣ, ѡ  
 всего ма ѡсѣи сїлою твоѣю  
 невидимую. несть бо вѣщи  
 оутѣгнѣла ѡ тебѣ могущїѧ, но  
 всѣ ѡбнажеѣи ѡ ꙗвлѣѣи предъ  
 очїма твоїма сѣтъ. вѣмъ вѣко,  
 ꙗко нескрѣпленныхъ моихъ зрїѣта  
 очї твоѣ, ѡ въ книгѣхъ твоихъ

Master, disregard my countless  
 sins; open my mouth, and fill it  
 with Thy praise. Create in me a  
 clean heart, O God, and renew a  
 right spirit within me. Receive  
 me who dare to enter into Thy  
 sanctuary and to offer Thee  
 Thine own of Thine own, as Thou  
 didst hand down to Thy holy  
 apostles and disciples. Having re  
 ceived [this service] from them,  
 we also become partakers of Thy  
 dread Mysteries, not because of  
 our own unworthiness, but on ac  
 count of Thy loving-kindness. O  
 Master, wash away the filth from  
 my soul and the defilement from  
 my flesh, and sanctify me wholly  
 by Thine invisible power. For  
 there is nothing that can be hid  
 den from Thee; rather, all things  
 are exposed and made manifest  
 before Thine eyes. I know, O  
 Master, that my deeds not yet  
 done Thine eyes have seen, and

всѣ напѣсана сѣть. тѣмже не  
 ѡмразѣ моегѡ недостоинства, и  
 лица твоегѡ не ѡврати ѡ мене,  
 да не возвращѣа со сѣдомъ по  
 срамленъ ѡ тебѣ, но сподоби мѧ  
 поработати сѣымъ твоимъ  
 тайнамъ. ѡакъ подобаетъ ти  
 всѧка слава чѣсть и поклонѣнїе, со  
 оцѣмъ и сѣымъ дѡмъ, ннѣ и  
 прѣнѡ и во вѣки вѣкомъ, ѡмнѣ.

Молѣтва, хотѣемъ іерееви  
 бжтвеню совершити страшною тайнѡ.

**Г**ди бже нашъ, еди́не блгїи и  
 члколюбче, еди́не сѣын и  
 настѣхъ почиваи, иже верхов  
 номъ твоёмъ аптлѡ петрѡ,  
 явльшѣа емѡ видѣнїемъ, ни  
 что́же екверна, или нечїста  
 мнѣти, ѡ тебѣ сотворѣнныхъ, на  
 пицѡ и въ наслаждѣнїе члкомъ. и  
 сѣдомъ твоимъ избраннымъ

in Thy books, all things are writ-  
 ten. Therefore, loathe not mine  
 unworthiness, and turn not Thy  
 face from me, lest I turn away in  
 disgrace, put to shame by Thee,  
 but vouchsafe me to serve Thy  
 Holy Mysteries. For unto Thee is  
 due all glory, honour and wor-  
 ship, together with the Father  
 and the Holy Spirit, now and  
 ever, and unto the ages of ages,  
 Amen.

A Prayer for the Priest Who is to Celebrate  
 the Dread Divine Mystery

**O** Lord our God, Who alone  
 art good and lovest man-  
 kind; Who alone art holy and  
 retest in the holies; Who by the  
 vision which was revealed to Thy  
 chief apostle Peter [didst charge  
 him] to consider nothing defiled  
 or unclean which hath been creat-  
 ed by Thee for the nourishment  
 and pleasure of man; and Who

апѣломъ павломъ, всѣ чистѣ чистѣ  
 тымъ заповѣдавъ. ты самъ вѣко  
 прѣтѣи, призываніемъ страшнаго  
 и прѣчѣтаго тѣи имени, и обра  
 зомъ чѣтнаго и животворѣщаго  
 крѣта, бѣгловѣи и ѡчищеніи раба  
 своего **имѣи**, ѡсквернышагося ѡ  
 всѣмъ нечѣстнѣмъ духомъ, и  
 ѡ всѣмъ мечтаніемъ и гаданіемъ  
 вѣтнаго, ѡ всѣмъ беззаконіемъ,  
 ѡ всѣмъ потворѣмъ, ѡ всѣмъ  
 лѣстѣмъ, ѡ всѣмъ сѣмъ, ѡ  
 всѣмъ недѣламъ, ѡ всѣмъ  
 и ѡ всѣмъ противнаго  
 слодѣиства дѣвола. нынѣ же не  
 достѣйнаго раба своего, **имѣи**, спо  
 добѣи мѣ по мѣрдѣю твоѣмъ сѣ  
 жити прѣчѣтымъ твоимъ тайнамъ.  
 но прѣжде гдѣи ѡчищеніи мѣ душѣи и  
 тѣломъ ѡ всѣмъ сквернѣмъ, и  
 ѡсѣбѣи мѣ всѣмъ согрѣшеніемъ  
 вѣльнамъ и невѣльнамъ, вѣдомамъ и

through Thy chosen vessel, the  
 Apostle Paul, didst charge that  
*unto the pure all things are pure;*  
 Do Thou Thyself, most holy  
 Master, by the invocation of  
 Thine awesome and most pure  
 Name, and by the sign of the pre  
 cious and life-giving Cross, bless  
 me, Thy servant **N.**, and cleanse  
 me who have been defiled of  
 every hostile spirit, every appar  
 ition of the poisonous serpent,  
 every iniquity, every sorcery,  
 every deceit, every vanity, every  
 illness, every disease and every  
 adverse evildoing of the devil.  
 And now, in Thy mercy, vouch  
 safe me Thine unworthy servant  
**N.**, to serve Thy most pure  
 Mysteries, but first cleanse my  
 soul and body, O Lord, from all  
 defilements, and forgive me all  
 my sins, willing and unwilling,  
 those committed with knowledge  
 or in ignorance, which I have

НЕВѢДѢША МАА, ꙗже согрѣшихъ во  
всѣ дни живота моего, во дни и  
въ нощи и на всѣхъ чѣсехъ, дѣломъ  
и словомъ и помышлѣніемъ и до  
нынѣшняго часа. и дайже ми гдѣ  
служеніе се стѣсненное нѣныхъ  
чинѡвъ, и причастіе животво  
ращаго ти таинства, не въ сѣдѣхъ,  
ни во ѡсужденіи, но въ прощеніи  
грѣхѡвъ, и въ дѣхѣ стѣгѡ при  
шествіи, и въ жизнь прино  
сущиѣ радости, еже ѡготовляѣхъ  
сѣи истиннымъ служебникомъ  
твоимъ. сохрани ма вѣко  
временно ѿ всѣхъ словъ и грѣхѡвъ.  
соблюди нескверна и непорочна, ѿ  
всѣхъ стѣснѣннѡхъ протѣвшаго дѣвола.  
и дай же ми гдѣ служити тебѣ  
въ преподобіи и правдѣ, до послѣ  
дняго дне и часа и ѡздыханія. ты  
бо сѣи самъ бѣгословѣ и стѣ  
вѣскаѣ, хрѣте бже нашъ. и тебѣ

committed all the days of my life,  
during the day, at night and at  
every hour, in deed, word and  
thought, until the present hour.  
And grant me also, O Lord, this  
awesome service of the heavenly  
orders and the communion of Thy  
life-giving Mystery, not unto  
judgement or condemnation, but  
for forgiveness of sins, for the  
communion of the Holy Spirit,  
and for the life of everlasting joy  
which Thou hast prepared for  
Thy true ministers. All-powerful  
Master, keep me from every  
wickedness and sin; preserve me  
undefiled and unspotted from  
every snare of [our] adversary,  
the devil. And grant me to serve  
Thee, O Lord, in godliness and  
righteousness until my last day  
and hour and breath. For Thou  
Thyself art He Who blesseth and  
sanctifieth all things, O Christ  
our God, and unto Thee do we

сЛАВЪ ВОЗЫСЛА́ЕМЪ СО БЕЗНАЧА́ЛЪ  
НЫМЪ ТИ́ ОЦЕ́МЪ, ѿ СЪ ПРЕСТѢ́ИМЪ  
ѿ БЛГІ́ИМЪ ѿ ЖИВОТВОРА́ЩИМЪ  
ДХО́МЪ, ННѢ́ ѿ ПРНЪ ѿ ВО́ ВѢКН  
ВѢКѢ́МЪ, АМІ́НЬ.

Мѣтва прощальная, глѣма ѿ  
 архієрѣа, илѣ ѿ дхѣвнаго оца,  
 хотѣемъ причастітиса бжѣтвенныхъ и  
 животворѣщихъ тѣннхъ. и егда сдѣжити  
 ієрѣю бжѣтвеннаа литѣргіа глѣтхъ сїѣ  
 мѣтвѣ за сѣ.

Гдѣи ѿсе хрѣтѣ бжѣ нашъ, снѣ и  
слово бга живаго, пастырю и  
агнъче, вземаши грѣхѣ мѣръ, иже  
долгъ двѣмъ должникомъ ѿста  
вивши, и грѣшнѣи женѣ  
ѿставляеніе грѣхѣвъ даровавъ,  
иже ищѣленіе разслабленомъ даро  
вавши, и ѿставляеніе грѣхѣвъ  
сгдѣ. ты самъ гдѣи члвчюбче  
ѿслаби и ѿстави, и прости грѣхѣ  
же и беззаконїа, и прегрѣшенїа  
вѣдѣма и невѣдѣма, вѣдома и

send up glory, together with  
Thine unoriginate Father and the  
most holy, good and life-giving  
Spirit, now and ever, and unto  
the ages of ages, Amen.

A Prayer of Pardon, said by a Bishop or Spiritual Father for One Who Is Going to Partake of the Divine and Life-giving Mysteries. (When a priest is to celebrate the Divine Liturgy he says this prayer for himself.)

**L**ord Jesus Christ our God,  
Son and Word of the Living  
God, Shepherd and Lamb Who  
takest away the sins of the  
world; Who forgavest the two  
debtors their debt and granted  
the sinful woman remission of  
her sins; Who didst bestow  
healing on the paralytic and  
pardon of his sins: Do Thou  
Thyself, O Lord Who lovest  
man, absolve, remit and forgive  
the sins, offenses and trans-

невѣдомаа, ꙗже прѣстѹплѣнїемъ  
и ѡсѣдшанїемъ творїмаа мною  
недостойнымъ рабѡмъ твоимъ  
**ѿмѣхъ**, ѡлико ꙗко чѣхъ плѡть  
носаа въ мїрѣ сѣмъ живыи  
прѣстѹпїхъ, ѿли согрѣшїхъ сло  
вомъ, ѿли дѣломъ, ѿли помы  
шлѣнїемъ, вѣдаа ѿли не вѣдаа,  
въ нощи же и во дни. ѿли въ  
проклятїе и клѣтвѹ архїерейскѹ  
впадѡхъ, ѿли въ своѣ клѣтїе тако  
жде впадѡхъ. ѿли клѣтвою  
клѣхъ ѿменемъ вѣнїмъ, и сїе  
прѣстѹпїхъ. ѿли неподобнымъ гнѣ  
вомъ когѡ ѿ христїанъ клѣхъ,  
ѿли проклѣхъ, ѿли поносїхъ, ѿли  
ѡклеветѣхъ, ѿли ѡсѣдїхъ, ѿли  
скверно глѣхъ, ѿли завїдѣхъ, ѿли  
солгѣхъ, ѿли сло воспомнѣхъ,  
ѿли прогнѣвахъ, ѿли раз  
арїхъ, ѿли разгордѣхъ, ѿли  
ѡбленїхъ, ѿли лѹкавствовахъ,

gressions, willing and unwill  
ing, committed with knowledge  
and in ignorance, by trespass  
ing and disobedience commit  
ted by me Thine unworthy ser  
vant **N.**, and as many sins and  
offenses as I have committed,  
inasmuch as I am a man bearing  
flesh and living in this world,  
whether in word, deed, or  
thought, knowingly or un  
knowingly, at night or in the  
day: if I have fallen under the  
ban or curse of a bishop, or  
have fallen under mine own  
curse; if I have sworn an oath in  
God's name and then broken it;  
if I have cursed a Christian  
with unbecoming anger, or  
have used swearing and abusive  
language, or have slandered or  
judged anyone; if I have used  
foul language, or have been en  
vious, or have lied; if I have re  
membered wrongs, or have



Ѣ́ЛИ ЛѢ́ХВЪ ВЪЗѢ́ХЪ, Ѣ́ЛИ ТЩЕ  
СЛА́ВНѢА, Ѣ́ЛИ ВЪ СРЕБРОЛЮ́БІЕ ВПА  
ДО́ХЪ. Ѣ́ЛИ Ѡ́ПІВѢА БЛЕВА́ХЪ, Ѣ́ЛИ КО  
Ѡ́БАВНИКОМЪ Ѣ́ ВОЛХВО́МЪ, Ѣ́  
ПОДО́БНАА СѢ́МЪ ХОДѢ́А БѢ́ДЪ, Ѣ́ЛИ  
Ѡ́БЪАДО́ХѢА, Ѣ́ЛИ ВЪ НЕНАСЫЩЕ́НІИ  
БЫ́ХЪ. Ѣ́ЛИ СОБЛѢ́ДѢ́ХЪ, Ѣ́ЛИ  
ОУ́БІЙСТВО СОТВО́РІХЪ, Ѣ́ЛИ  
ПРЕЛЮБОДѢ́ЙСТВОАХЪ. Ѣ́ЛИ РЪ́ЧНЫИ  
БЛѢ́ДЪ СОДѢ́ЛАХЪ, Ѣ́ЛИ КРОВО  
МѢ́ШЕСТВО СОТВО́РІХЪ. Ѣ́ЛИ ВЪ  
ДѢ́ТНѢ́ РАСТЛѢ́НІИ БЫ́ХЪ, Ѣ́ЛИ МЪ  
ЖЕБЛѢ́ДІЕ, Ѣ́ЛИ ВЪ СОДѠ́МЕКАА ДѢ́ЛА  
ВПАДО́ХЪ, Ѣ́ЛИ СО СКОТО́МЪ СОБЛѢ́  
ДѢ́ХЪ, Ѣ́ЛИ ПТИЧЕБЛѢ́ДІЕ СОТВО́РІХЪ,  
Ѣ́ЛИ ПОХІ́ТИХЪ, Ѣ́ЛИ ОУ́КРАДО́ХЪ, Ѣ́ЛИ  
КОГѠ́ ОУ́ДА́РИХЪ, Ѣ́ЛИ НЕМИЛОСѢ́РДІЕМЪ  
Ѣ́ СКЪ́ПОСТІЮ Ѡ́ДЕРЖѢ́МЪ, НИЩЫА  
НЕПОМѢ́ЛОВАХЪ, Ѣ́ЛИ ПО СѢ́ЛѢ́ СВОЕ́И  
НЕПОДА́ХЪ, Ѣ́ЛИ ПОХЪ́ЛЕНІЕМЪ  
ПОХЪ́ЛИХЪ ЧТО́ ЛЮ́БО. Ѣ́ЛИ СКВѢ́РНАА  
ПОМЫШЛѢ́НІА ВОСПОМѢ́НЪХЪ. Ѣ́ЛИ

been angry or infuriated; if I  
have been proud, or lazy, or de-  
ceitful; if I have taken usury, or  
have have been vainglorious, or  
have fallen into avarice; if I  
have vomited from excessive  
drinking, or have gone to sor-  
cerers, conjurers and the like,  
or have been gluttonous or in-  
satiated; if I have committed for-  
nication, murder, adultery,  
masturbation, incest, child  
molestation, homosexual acts,  
sodomy, or unnatural acts with  
beasts or birds; if I have seized  
or stolen anything, or have  
struck anyone; if, possessed by  
mercilessness and miserliness,  
I have not had compassion on  
the poor, or did not give to  
them according to my ability, or  
if I have reviled anyone with  
abuse; if I have remembered  
impure thoughts, or have de-  
famed anyone, or have grieved

ѿбога́хъ, ѿ брѣ́та ѿко́рѣхъ,  
 ѿ горчи́хъ. ѿ сто́щѣ мѣ на  
 моли́твѣ, о́умъ мо́й ходи́хъ  
 бѣ́детъ по житѣ́йскѣхъ вѣ́щехъ. ѿ  
 самолю́бїѣ. ѿ чре́вѣ порабо́  
 тнаѣ бѣ́хъ, ѿ пѣ́че мѣ́ры  
 пита́нїѣ бѣ́хъ, ѿ скве́рно їа́дохъ.  
 ѿ бѣ́спрѣ́мѣ глѣ́хъ, ѿ бѣ́зсмы́  
 смѣ́хѣ, ѿ до́бротѣ́ сѣ́тнѣю  
 о́зрѣ́хъ, ѿ ѿ́ то́й о́уа́звено  
 бѣ́сть срѣ́це моѣ́ вожа́дѣнїемъ.  
 ѿ непотрѣ́бнѣмъ праздносло́внѣмъ  
 ѣ́мь, ѿ ино́мѣ тѣ́лѣ ко́снѣнѣмъ  
 бѣ́хъ, ѿ сво́емѣ не́стѣнїемъ  
 сотвори́хъ. ѿ брѣ́тнѣ согрѣ́шенїемъ  
 ви́дѣхъ ѿ по́смихѣ́хъ, ѿ ѿсѣ́дѣхъ.  
 ѿ своѣ́мъ прегрѣ́шенїемъ презрѣ́хъ ѿ  
 не́мощїи, ѿ ѿ́ мѣ́твѣ́ своѣ́й  
 ѿблѣ́нїемъ, ѿ за́повѣ́днѣ о́ца  
 сво́его дѣ́хѣнїемъ не сохрани́хъ,  
 ѿ о́уны́хъ. ѿ дерзновѣ́нїемъ,  
 їа́ко цѣ́ломудре́на мнѣ́ себѣ́

my brother or offended him; if  
 when standing in prayer, my  
 mind hath wandered over  
 earthly things, or [if I have  
 been possessed by] self-love, or  
 I have been a slave of my belly,  
 or I have eaten excessively, or  
 have eaten what is unclean; if I  
 have spoken rashly, or have  
 laughed mindlessly, or I have  
 seen vain beauty, and my heart  
 was thereby wounded with de-  
 sire for it; if I have engaged in  
 idle and useless talk, or have  
 touched another's body or mine  
 own and [sinned thereby]; if I  
 have seen my brother's sin and  
 laughed, or have condemned  
 [him]; if I have disregarded and  
 ignored my transgressions, or  
 have been lazy in prayer, or  
 have not kept the directions of  
 my spiritual father; if I have  
 been despondent, or have spo-  
 ken shamelessly, imagining



глаголахъ. или что́ и́но лѣкаѡ  
 сотвори́хъ. и́ что́ мно́гѡ возпо  
 минáа глаго́лю, ѡ́ всѣ́хъ снѣхъ  
 слы́хъ и́ я́же снѣхъ подѡбнаа,  
 вѣ́дѡмаа и́ невѣ́дѡмаа раба́  
 твоегѡ́ **и́мѣхъ**, члѣ́колю́бче́ гдѣ́. и́  
 ѣ́же и́но я́кѡ члѣ́хъ согрѣ́шихъ  
 твоѣ́й неизрече́ннѣ́й бл҃гости,  
 помнѣ́хъ ма́, и́ прости́ ми всѣ́.  
 ѣ́и влѣ́ко гдѣ́ бже́ нашъ, оу́слы́ши  
 мене́ грѣ́шнагѡ раба́ твоегѡ́,  
 мола́щася твоѣ́й бл҃госты́ни,  
 прѣ́зри мнѣ́ я́кѡ неслѡ́бви́хъ,  
 нечи́стаа и́ безчи́сленаа всѣ́ пре  
 грѣ́шенїа́ моа́, я́же я́кѡ члѣ́хъ  
 содѣ́лахъ, и́ли помы́слихъ. ны́нѣ  
 оу́бѡ сáмъ я́зъ о́каа́ннын и́ грѣ́  
 шнын, исповѣ́даюся́ предъ́ цр҃твїе́мъ  
 твои́мъ, я́кѡ недосто́ннъ ра́бъ  
 тво́й, я́кѡ сїа́ и́ и́на мно́жайшаа  
 содѣ́лахъ. и́ мѣ́ти твоеа́ ра́ди  
 оу́слы́ши ма́ недосто́ннаго раба́

myself to be chaste, or have  
 done any other wicked thing.  
 For the many things I have re-  
 called and said, for all these  
 evil things and similar ones, for  
 the sins committed with knowl-  
 edge or in ignorance by Thy ser-  
 vant **N.**, and for anything else  
 wherein I as a man have sinned  
 against Thine unutterable  
 goodness, O Lord Who lovest  
 man, forgive me and have mer-  
 cy on me. Yea, O Master, Lord  
 our God, hear me Thy sinful  
 servant as I beseech Thy benign-  
 ity. As Thou art blameless, re-  
 gard not all my numberless im-  
 pure transgressions, which as a  
 man I have committed or con-  
 templated. For now I myself,  
 Thy wretched and sinful and  
 unworthy servant, confess be-  
 fore Thy majesty that I have  
 committed these sins and many  
 others. And for the sake of Thy

твоего, и избави мя ѿ вѣчныхъ  
мѹки, и насладника мя сотвори  
вѣчнымъ твоимъ бл҃гомъ, со  
оугодившими тебе ѿ вѣка. и спо  
добнѣ мѣ не ѿсужденно прича  
стїи твоимъ страшнымъ твоимъ и  
безсмертнымъ, и животворя  
щимъ, и пречистымъ бж҃твеннымъ  
тайнамъ. ты бо рече еси вѣко,  
яко елика свяжете на земли,  
бѣдѣ связи на небехъ. и  
елика разрешите на земли,  
бѣдѣ разрешенїи на небехъ. яко  
ты еси безгрѣшенъ и силенъ  
ѿставляти грѣхѣ. и тебе подо  
баетъ слава слава чѣсть и  
державѣ, и поклоненїе, величїе же  
и величїепома со безначальнымъ  
ти оцѣмъ, и съ пречистымъ и  
бл҃гомъ и животворящимъ ти  
дх҃омъ, ннѣ и прѣко и во вѣки  
вѣкомъ, аминь.

mercy hearken unto me, Thine  
unworthy servant: deliver me  
from eternal punishment, and  
make me an heir of Thine eter  
nal blessings with all who have  
been pleasing unto Thee in  
every age. And vouchsafe me to  
partake without condemnation  
of Thy dread, immortal, life  
giving and most pure Mys  
teries. For Thou hast said, O  
Master: whatsoever ye shall  
bind on earth shall be bound in  
heaven; and whatsoever ye  
shall loose on earth shall be  
loosed in heaven. For Thou art  
sinless and hast power to remit  
sins, and unto Thee is due all  
glory, honour, dominion, wor  
ship, greatness and magnifi  
cence, together with Thine uno  
rinate Father, and with Thy  
most holy, good, and life-giving  
Spirit, now and ever, and unto  
the ages of ages, Amen.

### МѢТКА .

**Г**ДН ІСѢ ХРІТѢ СНѢ БЖІИ, БЛГІИ  
ПРЕМЪДНИ, ЧЛКОЛЮБИВЫИ ВСЕМО  
ГІИ, ОУЩЕДРИ МЯ, И ВСА ПРОШЕНІА  
БЛГА ПОДАЖДЕ МНѢ, И ИЗБАВИ МЯ  
ВСАКІА НАПАСТИ, НАУЧИ, ВРАЗУ  
МНѢ, ПОМОЗИ И СПАСИ, ЗАЩИТИ,  
СОХРАНИ ОУЧИТИ, РАДОСТИ ДХОВНЫА  
НАПОЛНИ ДШУ МОЮ, ТѢЛУ МОЕМУ  
ЗАСТЪПНИКА БУДИ, И ПОДАЖДЕ  
ПРОЩЕНІЕ ГРѢХОВУ МОЕМУ, И  
ПРИЧАСТНИКА ОУЧИНИ ПРЕЧТЫХ  
ТАИНУ ТВОИХ. ВЪ ДЕНЬ СЪДНЫИ  
ПОМНИ МЯ, И БЛГОСЛОВИ ВО ВСА ДНИ  
ЖИВОТА МОЕГО. ІАКЪ ТЕБѢ ПОДО  
БАЕТЪ ВСАКА СЛАВА, ЧЕСТЬ И ПО  
КЛОНЕНІЕ СО БЕЗНАЧАЛЬНЫМЪ ТИ  
ОЦЕМЪ, И СЪ ПРЕСВЯТЫМЪ И БЛГЫМЪ  
И ЖИВОТВОРАЩИМЪ ДХОМЪ, ННѢ И  
ПРНУ И ВО ВѢКИ ВѢКОВЪ,  
АМІНЬ.

МѢТКА ПРѢДЪ СЛЪЖБОУ ІСРІЮ, ПО  
ОБЛАЧЕНІИ, ЗА ЖИВЫА И МЕРТВЫА.

### Prayer.

**L**ord Jesus Christ, Son of God,  
Good and most wise, Who  
lovest mankind and art all-power-  
ful, have pity on me, and grant all  
my petitions unto good, and deliv-  
er me from every trial. Teach me,  
give me understanding; help and  
save me; defend me; guard me; pu-  
rify me; fill my soul with spiritual  
joy, be the protector of my body,  
and grant me forgiveness of my  
sins, and make me a communicant  
of Thy most pure Mysteries. In the  
day of judgement have mercy, and  
bless me all the days of my life. For  
unto Thee is due all glory, honour  
and worship, together with Thine  
unoriginate Father and with Thy  
most holy, good and life-giving  
Spirit, now and ever, and unto the  
ages of ages, Amen.

A Prayer before the Service, for the Priest,  
after Vesting, for the Living and the Dead. [In

[мѣтва сѣѣ въ слѣжебницѣ патриарха  
іоанфа написана бѣ по главы ѿ  
запѣнѣ.]

**В**ѣлако гдѣи ісѣ хрѣтѣ бжѣ наші, истинныи црю, оуслышавши всѣхъ оуповающихъ на тѣ. такъ и нынѣ приклони оухо твое из небѣ стѣгъ твоегѡ, и оуслыши мене грѣшнаго сщениоѣрѣа, **и мѣ**, мѣтѣѣ тѣѣѣ за живыа творѣща, а за мѣртвыа по твоемѣу бѣговолѣнію ѡпѣста грѣхѡвѣхъ проѣща, и деиагѡ твоегѡ стоѣніа, въ твое стѣрашнѡѣ пришѣствіѣ, и бѣжѣнныи твоѣи оуслышатѣ глагѡлѣ, ѣже прѣидѣте бѣгѡсловѣніи оца моего. и сподѡбен мѣ чистымъ сѣрдцемъ на вѣлако вѣрѣма хвалѣти вѣлаати, за вѣла живыа и мѣртвыа въ православиѣи вѣрѣи скончавшихъ, и ѡ всѣхъ грѣхъ

the Sluzhebnik of Patriarch Joseph, this prayer was located after the chapter concerning the Curtain.]

**O** Master, Lord Jesus Christ our God, true King, Who hast heard all who hope in Thee, do Thou now also incline Thine ear from Thy holy heaven and hearken unto me, the sinful priest **N.**, as I offer Thee my prayer for the living, and as for the dead I ask forgiveness of sins according to Thy good will, that at Thy dread coming they may stand at Thy right hand and hear Thy blessed voice saying, *Come, ye blessed of My Father.* And vouchsafe that with a pure heart I may send up praise to Thee at all times on behalf of all the living, and the dead who have completed their lives in the Orthodox faith, and who repent of all their sins. For Thou repentest Thee of all

кающихся. яко ты еси кама о  
всех неправдах наших, и  
ожидая обращения грешных,  
ты бо еси единъ кромѣ всакаго  
греша, и тебе славу возсылаемъ  
со Отцемъ, и Святимъ Духомъ, ныне  
и прѣнѣ и во вѣки вѣкомъ,  
амѣнь.

Подемъ, мѣтвѣ еѣ глѣтъ іерей надъ  
виномъ, хотѣющимъ славити.

**Г**ди бже нашъ, блгін члколѣбче,  
прізри на вино еѣ, и блгослови  
еѣ, якоже блгословиахъ еси  
кладязь іаковль, и кѣпѣль  
енаѣмлю, и чашѣ Святыхъ твоихъ  
апѣлъ, и пришедъ въ канагаліею,  
водѣ въ вино претворивъ, и славу  
свою явля оученикомъ своимъ,  
тѣ блгодѣть послѣ и на вино еѣ,  
и блгослови еѣ Духомъ твоимъ  
Святимъ. яко блгословиа и про  
славиа, пречестное и великолѣпое

our misdeeds, and Thou awaitest  
the conversion of sinners; for  
Thou alone art wholly without  
sin, and unto Thee do we send up  
glory, with the Father and the  
Holy Spirit, now and ever, and  
unto the ages of ages. Amen.

And then the priest says this prayer over  
the wine with which he will liturgize:

**O** Lord our God, good Lover  
of man, look upon this  
wine and bless it as Thou didst  
bless Jacob's well, the pool of  
Siloam and the cup of Thy holy  
apostles. As Thou didst come to  
Cana of Galilee and change wa-  
ter into wine, thus revealing  
Thy glory to Thy disciples, send  
also that grace upon this wine,  
and bless it by Thy Holy Spirit.  
For blessed and glorified is Thy  
most honourable and majestic  
Name, together with Thine uno-

и́ма твоѣ, со безнача́льнымъ ти́  
о́цѣмъ, и́ съ пресѣ́ымъ и́ бл҃гѣмъ  
и́ животво́рающимъ дхѣмъ, ннѣ́ и  
прѣ́сно и́ во́ вѣки вѣ́комъ,  
а́минь.

И прекрѣ́титъ іерейъ рѣ́кою въ соудѣ́  
вино́ о́щенное. та́же, іерейъ, начина́етъ  
часы́.

Бл҃гослове́нъ бѣ́и на́шъ всегда́  
ннѣ́ и прѣ́сно и́ во́ вѣки вѣ́комъ.

Ѹало́мщикъ, а́минь.

и́ гл҃етъ часы́, по о́бтѣвѣ́ во є́динъ  
гд҃а. часы́ г, ѡ, ѡ. и́ по ѡ́ мѣ́ часѣ́  
мл҃тва. Ѹ́бо гд҃и́ и́е хр҃тѣ́ бж҃е на́шъ.  
Ѹа́лмы́ же, бл҃гослови́ душе́ моѣ́ гд҃а, и́  
хвали́ душе́ моѣ́ гд҃а, и́ про́че до конца́  
предъ́ литѹ́ргію, не гл҃етъ, по́неже  
испо́лнитъ всѣ́ въ литѹ́ргіи́.

Блюди́ ѿ іерейю́, и́ сѣ́лѣмъ о́паснѣ  
внемли́, да не дерзнешь бж҃твенны́  
литѹ́ргіи́ сдѣ́жати безъ́ часѣ́въ, да не  
вѣдѣши въ прокла́тїи ѿ́ свѣ́тыхъ апѣ́лаз и́  
свѣ́тыхъ о́цъ. часы́ же да гл҃ютъ ѿ́

riginate Father, and with the  
most holy, good, and life-giving  
Spirit, now and ever, and unto  
the ages of ages, Amen.

And the priest makes the sign of the Cross  
over the blessed wine in its vessel. Then the  
priest begins the Hours:

**Blessed is our God, always, now  
and ever, and unto the ages of  
ages.**

The reader: Amen.

And he says the Hours, according to the  
Typikon: the Third, Sixth, and Ninth Hours,  
and after the Ninth Hour, the prayer: *O  
Master Lord Jesus Christ our God. The  
psalms: Bless the Lord, O my soul, and Praise  
the Lord, O my soul, are not said before the  
Liturgy, because they are said during the  
Liturgy.*

Take heed, O priest, and be very careful  
and attentive that you never dare celebrate the  
Divine Liturgy without the Hours, lest you  
come under the anathema of the holy apostles  
and the holy fathers. Let the Hours be said by



кличьница во время дѣйства, ѣже ѣсть  
предпродомнианіа. Іерей же глѣтъ во  
время дѣйства на часѣхъ по оѣе нашъ и  
по четвѣишю възгласъ, вѣтай, а не въ  
слоуѣхъ.

И иже глѣются часы по заѣтрени, и  
тыа часы бывають предъ сажбою  
причащеніа. и на сихъ причастныхъ часѣхъ  
глаголемъ трѣ и коѣ, причащенію. и апѣла  
и ѣвѣліе чтемъ причащенію. Аще ли же  
придѣнѣтся по оуѣтавѣ рѣдъ вычитати,  
апѣла и ѣвѣліе, то на часѣхъ ѣже по  
заѣтрени бывають, прѣже чтемъ апѣла и  
ѣвѣліе рѣдъ. потомъ апѣла и ѣвѣліе  
чтемъ причащенію. и такъ исполнитѣ  
оуѣтавъ по преданію свѣхъ оѣхъ вѣтѣ  
ныа сажбы. По часѣхъ же оуѣреннихъ  
глѣтся сажба причащенію. Такожъ да не  
дѣрзнешъ о іерейо сажнѣти безъ часовъ  
причастныхъ, аще и не въ цѣкви, то въ  
домѣ глаголютъ не премѣнишъ, іакъже  
прѣже оуказала.

Егда же начнетъ іерей часы, и по  
началѣ часовъ прихѣдитъ со діаконѣхъ  
къ свѣомѣ жерѣтвенникѣ. и свѣакше предъ  
жерѣтвенникомъ творѣтъ оѣа, по гѣ, по

a cleric during the Prothesis, which is the  
preparation of the Holy Gifts. At the Hours,  
during the Prothesis, the priest says the excla-  
mations after the Our Father and the More  
Honourable, in order, aloud.

But the same Hours which are said after  
Matins also occur before the Service of  
Communion. At these Communion Hours we  
say the troparion and kontakion for  
Communion, and we read the Epistle and  
Gospel for Communion. But if it happens that  
according to the Typicon the regular Epistle  
and Gospel are to be read, then at the Hours  
after Matins we read the Epistle and Gospel of  
the day first, and then we read the Epistle and  
Gospel for Communion. Thus the rule is car-  
ried out according to the tradition of the holy  
fathers concerning the Divine Service. The  
Service for Communion is said after the morn-  
ing Hours. Likewise, O priest, do not dare to  
serve without the Communion Hours. If they  
are not said in church, they are said at home  
without fail, as was indicated above.

When the priest has begun the Hours, after  
their beginning he comes to the table of obla-  
tion with the deacon. Standing before the  
table of oblation, they both make three bows,



клоны, молящеся въ себѣ, сице гл҃юще.

**Б**же ѡчисти мѧ грѣшнаго и помилуй мѧ. **Г**осда́выи мѧ гд҃и помилуй мѧ. **Б**езъ числа согрѣшихъ гд҃и прости мѧ.

И поёмъ, творѣтъ прощѣнїе. таже, тропарь, гл҃ютъ.

**И**ск҃упилъ ны еси, ѡ клѣтвы законныя, чиною еи кровію, на кр҃стѣ распенсѧ, и копїемъ прободеши въ ребра, безсмертіе источилъ еси чл҃комъ: спсе нашъ слава тебѣ.

**Д**іаконъ гл҃етъ. **Б**л҃гослови вл҃ко заклѣти ст҃ыи агнецъ.

**І**ерей, гл҃етъ. **Б**л҃гословенъ бг҃ъ нашъ всегда и ннѣ и прѣно и во вѣки вѣкомъ. **Д**іаконъ, **Ѹ**минь.

Таже прїемлетъ, іерей, въ лѣвой о҃убо р҃зцѣ просфирѣ, въ деснѣй же ст҃ое копїе, и знаменаетъ еъ нѣмъ, трѣхъ, верхоу просфирѣ кр҃тособразно, гл҃а сице.

praying and saying to themselves:

**G**od cleanse me a sinner, and have mercy on me. **T**hou hast created me: Lord, have mercy. on me. **I** have sinned immeasurably: Lord, forgive me.

And they ask forgiveness. And they say this troparion:

**T**hou hast redeemed us from the curse of the Law by Thy precious blood; having been nailed to the Cross and pierced in the side by the spear, Thou hast shed immortality on men: O our Saviour, glory to Thee.

**The deacon says:** Bless, master, the immolation of the holy Lamb.

**The priest says:** Blessed is our God, always, now and ever, and unto the ages of ages. **Deacon:** Amen.

Then the priest takes a prosphoron in his left hand and the holy lance in his right; with it he makes the sign of the Cross thrice over the prosphoron, saying:

**Р**ОСПОМИНА́НІЕ ТВОРИ́МЪ ВЕЛИ́КАГО  
ГДА́ БГА́ И СПСА́ НАШЕГО́ ІСА ХРІ́СТА .  
ТРИ́ .

ДІА́КОНЪ ГЛ҃ЕТЪ , А́МІНЬ . ГД҃Ъ  
ПОМО́ЛИМЪ . ГД҃И ПОМНІ́ЛЪ .

ТА́ЖЕ , ІСР҃Е́Й , КОНЗН҃ТЪ КОПІ́Е , ѿ  
ДЕСН҃Ю СТРА́НЪ ЗНА́МЕНІА́ ПРОСФІ́РЫ , И  
Р҃ѢЖА ѿ СЕБѢ , ГЛ҃ЕТЪ .

И́АКЪ О́ВЧА́ НА ЗАКО́ЛЕНІЕ ВЕДЕ́  
СЯ .

ДІА́КОНЪ , НА КО́ЕМЖДО ПРЕРѢ́ЗАНІИ  
ГЛ҃ЕТЪ . ГД҃Ъ ПОМО́ЛИМЪ . ГД҃И  
ПОМНІ́ЛЪ .

ІСР҃Е́Й , ЛѢ́ВЮ СТРА́НЪ ПРОСФІ́РЫ Р҃ѢЖА ,  
ГЛ҃ЕТЪ .

И́ ІА́КЪ А́ГНЕЦЪ ПРА́МЪ  
СТРИ́ГШЕМО́ Ѣ́ГО БЕЗГЛА́СЕНЪ , СИ́ЦЕ  
НЕ ѿВЕРЗ҃АЕТЪ ОУ́СТЪ СВО́ИХЪ .

НА ГО́РНѢ́Й ЖЕ ЧА́СТИ ПРОСФІ́РЫ Р҃ѢЖА ,  
ГЛ҃ЕТЪ .

ВО СМН҃РЕНІ́И Ѣ́ГО СЪ́ДЪ Ѣ́ГО  
ВЗА́ТІА .

**W**e make the remembrance of  
our great Lord, God and  
Saviour Jesus Christ. (3).

The deacon says: Amen. Let us pray  
to the Lord. Lord have mercy.

Then the priest thrusts the lance into the  
prosphoron on the right side of the seal and  
cuts away from himself, saying:

He was led as a sheep to the  
slaughter.

At each incision the deacon says: Let us  
pray to the Lord. Lord have mercy.

Cutting the left side of the prosphoron, the  
priest says:

And as a lamb before his shearer  
is dumb, so He openeth not His  
mouth.

And cutting the upper portion of the  
prosphoron, he says:

In His humiliation His judge-  
ment was taken away.

На до́льнѣй же ча́сти рѣжа глѣтъ.  
Родъ же ѿгдѣ ктѣ исповѣсть.

Потомъ, глѣтъ, дѣаконъ. Гдѣ  
помолимся. Возмѣмъ вѣло.

Исрѣй, конзѣтъ копѣѣ ѿ лѣвыа  
страны просфироу, и взимаа сѣын  
агнецъ, гла снѣ.

Икоу вземлетъ ѿ земли  
животъ ѿгдѣ.

И положиъ ѿгдѣ взнакъ на длани.  
И глѣтъ, дѣаконъ. Пожри вѣло.  
И рѣжа исрѣй крестообразно, глѣтъ  
снѣ.

Жретъ агнецъ бжѣи вземлаа  
грѣхѣ мѣръ, за мѣрскѣи животъ и  
спсѣнѣе.

Дѣаконъ глѣтъ. Положи вѣло.  
Исрѣй же полагаѣтъ сѣын агнецъ, на  
сѣбѣмъ дискосѣ, и глѣтъ.

Пологаѣтъ агнецъ бжѣи за  
животъ всегдѣ мѣра.

Дѣаконъ глѣтъ. Проводи вѣло.

Cutting the lower portion, he says:  
And who shall declare His generation?

Then the deacon says: Let us pray to  
the Lord. Take away, master.

The priest thrusts the lance into the left  
side of the prosphoron and takes away the  
Holy Lamb, saying:

For His life is taken away from  
the earth.

And he places it in his palm with the seal  
downwards.

The deacon says: Sacrifice, master.

The priest cuts the Lamb crosswise, saying:

Sacrificed is the Lamb of God  
That taketh away the sins of the  
world, for the life and salvation of  
the world.

The deacon says: Place, master.

The priest places the Holy Lamb on the  
holy diskos and says:

The Lamb of God is placed for  
the life of the world.

The deacon says: Pierce, master.



да вливають вина, і лікво бути доволіно  
всѣмъ хотѣщимъ причаститисѧ, воды  
же немного, понѣже растворитѧ тепло  
тою.

Ще ли же тепло вѣдетъ проєфирѧ, и  
полагаетъ ісрѣй стѣнъ агнецъ въ знакъ,  
на стѣмъ дискосѣ теплоты рѧди, и  
стоитъ даже до переноса великаго.

Ще ли въ монастырѣ, то оубо  
выбаетъ въ дѣйство каженіе. По сое  
диненіи же вина и воды въ потырь,  
діаконъ взѣмъ каднло, и пріймъ  
благословеніе оу ісрѣа, исходитъ цркви  
дверми, благоговѣннѡ ѡтвораетъ царски  
хъ дверей єдинѡ половинѡ. и ѡбѣ  
ѡбратѧ затвораетъ цркви хъ дверей тѡю  
ѡтворенію половинѡ, и покланяетѧ на  
стоѧтелю, и кадитъ цркви хъ двери и  
ѡбразы по чинѡ, и настоѧтелѧ, и  
крылосы, и братію. Кадѧ же оубо глетъ  
свѣѣ въ тай єктенію за здравіе, и по  
минаетъ црѧ и патріярха, и за нхъ же  
хощетъ. Тѧже входитъ во ѡлтарѣ цркви  
ми дверми, тѧкоже ѡтворѧ половинѡ  
царскихъ дверей, и пакѧ затвораетъ и  
кадитъ ех предѧ точию прѡлѧ и ісрѣа, и

enough for all those who will communicate,  
but only a little water, because it will be fur  
ther diluted with hot water.

If the prosphoron is warm, the priest  
places the Holy Lamb with the seal down  
wards on the holy diskos, on account of the  
warmth [of the bread]; it so remains until the  
great transfer [of the gifts].

In a monastery, a censuring takes place at the  
proskomide. After the union of the wine and  
water in the chalice, the deacon takes the  
censer, receives a blessing from the priest and  
goes out by way of the royal doors; he rever  
ently opens one half of the royal doors.  
Turning around, he immediately closes the  
open half of the royal doors. he bows to the  
rector, and then censes the royal doors and the  
icons in order, and then the rector, the choirs,  
and the brethren. While censuring, he says to  
himself silently the litany for health; he re  
members [the religious and civil authorities]  
and whomever else he wishes to remember.  
Then he enters the sanctuary through the roy  
al doors, opening one half of the royal doors,  
and closing it again. He censes only the front  
of the altar, and the priest, returns the censer  
to the ponomar, and stands before the table of  
oblation, where together with the priest he

ѿда́етъ кади́ло понама́рю, ѿ ста́нетъ пре́дъ  
же́ртвенникомъ, ѿ помина́етъ со ісрѣ́омъ  
оу́бопшихъ по́ чинѸ іа́коже оу́каза́ла. Въ  
собо́рныхъ же оу́бо храме́хъ въ дѣ́йство  
каже́ніа не́сть, но то́чїю стои́тъ  
дїа́конъ со ісрѣ́омъ, пре́дъ же́ртвенникомъ,  
ѿ гла́голетъ іа́коже прѣ́же оу́каза́ла.

Дїа́конъ же оу́бо да не де́рзнетъ  
сващѣ́ннаа дѣ́йствовати ни́чесо́же, по  
оу́ста́вѸ стѣ́хъ о́цъ, ни́же просфѣ́ры да  
вынима́етъ, іа́коже пра́вила повелѣ́аютъ.

Та́же, прїема́етъ ісрѣ́нъ второ́ю про  
сфѣ́роу, гла́етъ.

**Г**дѣ́и і́сѣ хрѣ́стѣ́ снѣ́е вѣ́жїи, прїи́мїи  
приноше́ніе сїѣ́ въ че́сть ѿ въ  
па́мѣть пресѣ́тыа пречї́стыа, ѿ  
прее́лго́словенныа влчцы́ нашеа  
вѣ́цы, ѿ прѣ́нѸ дѣ́вы мѣ́рин. [ѿ́ще ли  
ѣ́сть хра́мъ, ѿли́ прѣ́зденнѣ́хъ вѣ́цы:  
че́стнаго ѿ сла́внаго ѣ́лѣ, ѿмѣ́хъ.] ѣ́ла́же  
моли́твами прїи́мїи гдѣ́и же́ртвѸ  
сїѣ́, въ пренебѣ́сныхъ мы́слени  
тво́и же́ртвенникъ.

Дїа́конъ глаго́летъ то́же. ѿ вѣ́зѣмъ,  
ча́сть стѣ́мъ копи́емъ тро́ухого́льнѸ на́дъ

commemorates the departed in order, as pre-  
scribed. In collegiate and cathedral churches,  
however, there is no censuring during the  
proskomide; the deacon merely stands with  
the priest before the table of oblation and they  
say what was indicated above.

Moreover, let the deacon not dare to per-  
form any priestly action, according to the  
Typicon of the holy fathers, nor let him take  
out particles from the prosphora.

Then the priest takes a second prosphoron,  
and says:

**L**ord Jesus Christ, Son of God,  
Accept this offering in honour  
and remembrance of our most  
holy, most pure and most blessed  
Lady, the Mother of God and ever-  
virgin Mary: (If it be the temple or feast of  
the Mother of God: of her honourable and glo-  
rious N.) through whose interces-  
sions do Thou receive, O Lord, this  
sacrifice upon Thy most heavenly  
and noetic altar.

The deacon says the same. Having taken  
out a triangular portion with the holy lance

сѣ́лымъ диско́сомъ , полага́етъ на сѣ́бѣмъ  
диско́бѣ ѿ де́сныхъ страна́хъ сѣ́аго ѡ́гньца .  
Та́коже и прѡ́чїа ча́сти вынма́етъ на́дъ  
сѣ́лымъ диско́сомъ . Дїа́конъ же  
приглаша́етъ ѡ́мнїи .

ТѢЖЕ ПРИЕМЛЕТЪ ІЗРѢН ТРЕТІЮ ПРО  
ЕФНУ, И ГЛЕТЪ.

**Г**дн ѿсе хрѣтѣ снѣ бжїи, прїимн  
приношенїе сѣе, въ чѣсть и  
славѣ честныхъ нбныхъ силъ без  
плотныхъ, чтѣнаго и славнаго  
пророка и прѣтчи крестителя гдн  
исаанна, и всѣхъ стыхъ прѣркъ. и  
стыхъ славныхъ и всехвальныхъ  
апѣлъ, петрѣ и павла, матѣя,  
марка, лѣкн и исаанна бгослова и  
всѣхъ стыхъ апѣлъ. Иже во  
стыхъ оцъ нашихъ, василїа вели  
каго, григорїа бгослова, и  
иоанна златоустаго, аданасїа и  
кирїла, и николы иже въ мн  
рѣхъ, стыхъ чюдотворцевъ рѣс  
скихъ, петрѣ и алеѣѣ, и ионы,

over the holy diskos, he places it on the holy diskos, on the right side of the Holy Lamb. He likewise takes out the other portions over the holy diskos, while the deacon responds, **Amen.**

**Then the priest takes a third prosphoron  
and says:**

**L**ord Jesus Christ, Son of God, accept this offering to the honour and glory of the honourable bodiless powers of heaven, of the honourable and glorious prophet, forerunner and baptist of the Lord John, and of all the holy prophets; and of the holy, glorious and all-praised apostles: Peter and Paul, Matthew, Mark, Luke, John the Theologian and all the holy apostles; and of our fathers among the saints: Basil the Great, Gregory the Theologian and John Chrysostom, Athanasius and Cyril, Nicholas of Myra, and the holy Russian wonderworkers Peter, Alexis and Jonah.



никіты єпѣ, іоанна архієпѣпа  
 новгородскихъ чюдотворцевъ, и  
 леонтіа єпѣпа ростовскаго чдо  
 творца, и гѣрїа и варсонофіа ка  
 занскихъ чюдотворцевъ, и всѣхъ  
 стѣхъ стѣлєй. И стѣго перво  
 мѣченика и перволажнїтеля архі  
 діакона стѣфана, и стѣхъ велико  
 мѣнкъ георгїа, димїтрїа,  
 деодора тїрона, деодора страти  
 лаѣта, никіты, прокопїа, борїса  
 и глѣба. и стѣго кнѣза михаїла  
 черниговекаго, и болярїна єгѡ  
 деодора, и всѣхъ стѣхъ мѣче  
 никъ. Прѣбныхъ и бѣгоносныхъ оцѣ  
 нашихъ антонїа, євфїмїа, іа  
 вы, онѣфрїа, и аданасїа, иже  
 во аѡнѣхъ, деодосїа обще  
 жителѣ, іоанна лѣствичника, и  
 іоанна дамаскина, и прѣбныхъ  
 оцѣ нашихъ русскихъ чюдотво  
 рцевъ, антонїа и деодосїа

Nicetas the bishop, and John,  
 Archbishop of Novgorod, the  
 wonder-workers; Leontius, Bish  
 op of Rostov, the wonder-worker;  
 Gurias and Barsanuphius of  
 Kazan, the wonder-workers, and  
 of all the holy hierarchs; and of  
 the holy protomartyr, first server  
 and archdeacon Stephen, and the  
 holy great martyrs George,  
 Demetrius, Theodore the Recruit,  
 Theodore the Commander, Ni  
 cetas, Procopius, Boris and Gleb,  
 the holy prince Michael of  
 Chernigov and his boyar  
 Theodore, and all the holy mar  
 tyrs; and of our venerable and  
 God-bearing fathers: Anthony,  
 Euthymius, Sabbas, Onuphrius,  
 Athanasius of Athos, Theodosius  
 the Cenobiarch, John Climacus,  
 John Damascene; and our venera  
 ble fathers, the Russian wonder  
 workers Anthony and Theodosius  
 of the Caves, Sergius and

печѣрскихъ, сѣргїѧ ѡ варлаама,  
кириѧ ѡ нїкона, ѡ димїтріѧ  
прилѣцагѡ, никїты переаславецка  
гѡ, пафнотіѧ боровскагѡ,  
зосїмы ѡ саватїѧ соловѣцкихъ чѹ  
дотворцѡвъ ѡ всѣхъ стѣхъ  
прпѣныхъ оцѣ. ѡ стѣхъ чѹдотво  
рцѡвъ козмы ѡ дамїѧна, кїра ѡ  
їѡанна, пантелѣймоѧ ѡ ермо  
лаѧ, самѣѡна ѡ дїѡмїда, ѡ  
всѣхъ стѣхъ безсребренникъ, ѡ  
стѣхъ праведныхъ бгосѡцѣ,  
їѡакїма ѡ анны. ѡ стѣхъ велико  
мѹченицѣ, дѣклы, варвары,  
кїріѧкїн, еѡдїмїн, парасковїн,  
екатерїны, ѡ всѣхъ стѣхъ  
мѹченицѣ. ѡ стѣхъ прпѣныхъ  
женѣ, пеллгїн, деодѡсїн, анастѧ  
сїн, еѡпраѣїн, дѣвронїн, део  
дѣлїн, еѡфросїнїн, ѡ мѧрїн  
егїптѧнын, ѡ всѣхъ стѣхъ  
прпѣныхъ женѣ. ѡ стѧгѡ еѡже еѣтъ

Barlaam, Cyril and Nikon,  
Demetrius of Priluki, Nicetas of  
Pereyaslav, Paphnutius of Bo  
rovsk, Zosimas and Sabbatius, of  
Solovetsky Island, the wonder  
workers; and of all the venerable  
fathers; and of the holy wonder  
workers: Cosmas and Damian,  
Cyrus and John, Panteleimon and  
Hermolaus, Samson and Dio  
medes, and of all the holy un  
mercenarys; and of the holy and  
righteous forebears of God,  
Joachim and Anna; and of the  
holy great women martyrs: The  
cla, Barbara, Cyriaca, Euphemia,  
Paraskeva, Catherine and of all  
holy women martyrs; and of the  
venerable women: Pelagia, Theo  
dosia, Anastasia, Eupraxia, Fe  
bronia, Theodulia, Euphrosynia,  
and Mary of Egypt, and of all the  
venerable women; [and of Saint N.,  
whose temple it is, and of Saint N., whose  
day it is;] and of all the saints:

хра́мъ, ѿ сѣ́гоже ѣ́сть де́нь, ѿмѣ́хъ. ѿ  
всѣ́хъ стѣ́хъ: ѿхже моли́твами  
посѣ́ти насъ бж́е, ѿ прѣ́ими  
же́ртвѣ́ сѣю́, въ пренебѣ́сныхъ ѿ  
мы́сленныхъ сво́й же́ртвенникъ.

Дѣ́аконъ глаго́летъ то́же. ѿ та́ко  
взе́млетъ ісрѣ́й ча́сть, ѿ полага́етъ ѿ  
лѣ́выхъ стѣ́нъ стѣ́нъ агньца.

Та́же, ісрѣ́й взѣ́мъ четве́ртю прос  
фѣ́рѣ́, глѣ́тъ.

Гдѣ́и ісѣ́ хрѣ́стѣ́ сѣ́е бж́ѣ́и, прѣ́ими  
приноше́нїе сѣ́е ѿ здра́вїи ѿ ѿ  
спсе́нїи патрїа́рха на́шего ѿмѣ́хъ, [ѿ  
митрополи́та на́шего, ѿмѣ́хъ, ѿ архїе́пска  
ѿлѣ́ е́пска на́шего, ѿмѣ́хъ], ѿ все́хъ  
е́пископствъ правосла́вныхъ, чѣ́на  
го прѣ́звѣ́тства, е́же ѿ хрѣ́стѣ́  
ѿ дѣ́аконства, ѿ все́хъ свѣ́  
ще́нническаго чї́на.

Дѣ́аконъ глаго́летъ то́же. ѿ взѣ́мъ  
ісрѣ́й ча́сть, полага́етъ на стѣ́хъ  
днѣ́хъ, до́лѣ́ ѿ тѣ́хъ чѣ́стѣ́й.

Та́же ісрѣ́й прѣ́ими пѣ́тѣ́ю просфѣ́рѣ́,  
глѣ́тъ.

through whose intercessions do  
Thou visit us, O God, and receive  
this sacrifice upon Thy most  
heavenly and noetic altar.

The deacon says the same. The priest takes  
out a portion and places it on the left side of  
the Holy Lamb.

Then the priest takes a fourth prosphoron  
and says:

**L**ord Jesus Christ, Son of God,  
accept this offering for the  
health and salvation of our  
Patriarch **N.**, [and our Metropolitan **N.**,  
and of all the Orthodox episcopate, and of our  
Archbishop **or** Bishop **N.**,] and of all the  
Orthodox episcopate, of the hon-  
ourable priesthood, the diaconate  
in Christ, and of all the priestly  
order.

The deacon says the same. And the priest  
takes out a portion and places it on the holy  
diskos, below the other portions.

Then the priest takes a fifth prosphoron,  
and says:

**Г**ДН ІЄЕ ХРІТЄ ЄНЄ БЖІН , ПРІНМІ  
ПРННОШЕНІЄ ЄІЄ Ѡ СТРАНѢ СЕЙ Н  
ВЛАСТІѢХЗ Н ВОЄХЗ ЁА, Н Ѡ  
ЗДРАВІН Н Ѡ СПАСЕНІН ВСѢХЗ  
ПРАВОСЛАВНЫХЗ ХРІТІАНЫЗ .

ДІАКОНЗ ГЛАГОЛЕТЗ ЧОЖЕ . Н ВЗЕМЗ  
ЧАСТЬ ІЄРІЕН , ПОЛАГАЕТЗ НА СТѢМЗ  
ДНЕКОРѢ , ДОЛѢ .

ѢЩЕ БУДЕТЗ МНѢГІРЬ , ІЄРІЕН ПРІЕМЗ  
ШЕСТЮ ПРОСФІРЪ , ГЛЕТЗ ЄНЦЕ .

**Г**ДН ІЄЕ ХРІТЄ ЄНЄ БЖІН , ПРІНМІ  
ПРННОШЕНІЄ ЄІЄ Ѡ ЗДРАВІН Н Ѡ  
СПАСЕНІН РАБА ТВОЕГѠ , ѠЦА НАШЕГѠ  
АРХІМАНДРИТА , **НАН НГЪМЕНА , НМЪКЗ** . Н  
Ѡ СЛЪЖИТЕЛѢХЗ ПРЕЗВІТЕРѢХЗ Н  
ДІАКОНѢХЗ , Н Ѡ ВСЕЙ БРАТІН  
НАШЕЙ , Н Ѡ СЛЪЖЕБНИЦѢХЗ , НХЖЕ  
ПРІЗВАЛЗ ЄСН КЗ ТВОЕМЪ  
ПРНЧАСТІЮ , ТВОИМЗ БЛГОСЕРДІЕМЗ  
ПРЕБЛГІН ВЛКО .

ТАЖЕ , ПОМННАЮТ , ІЄРІЕН Н ДІАКОНЗ  
ЖИВЫХЗ ПО ИМЕНИ , НХЖЕ ХОЩЕТЗ . ѢЩЕ ЛИ

**L**ord Jesus Christ, Son of God,  
accept this offering for this  
country and its civil authorities  
and armed forces, and for the  
health and salvation of all  
Orthodox Christians.

The priest takes out a portion and places it  
on the holy diskos below [the others].

If it be a monastery, the priest, taking a  
sixth prosphoron, says:

**L**ord Jesus Christ, Son of God,  
accept this offering for the  
health and salvation of Thy ser-  
vant, our father and archimandrite  
(or abbot) **N.**, and for the priests  
and deacons who serve, and for all  
our brethren and servers, whom  
Thou hast called unto Thy com-  
munion in Thy compassion, O  
most good Master.

Then the priest and deacon remember by  
name such of the living as they wish. If the

хощетъ іѣрей ѡ ко́мъ вы́нати ѿзъ про  
сфирѣ часть за здрáвїе, гл҃а.

**Г**дн̄ іѣсѣ хр̄стѣ снѣ бж҃їи, прїимѣ  
приношенїе сѣѣ ѡ здрáвїи ѿ ѡ  
спасенїи, ѿ ѡ ѡставленїи грѣ  
хѡвѣ раба своего, **имѣ**,  
ѣгоже призвалъ єси къ твоемѹ  
причастїю твоимъ бж҃госердїемъ  
прелѣгнѣи вл҃ко.

ѿще ли ѡ женѣ вынмáтъ ѿзъ про  
сфирѣ часть за здрáвїе, гл҃а.

**Г**дн̄ іѣсѣ хр̄стѣ снѣ бж҃їи, прїимѣ  
приношенїе сѣѣ ѡ здрáвїи ѿ ѡ  
спасенїи, ѿ ѡ ѡставленїи грѣ  
хѡвѣ рабы твоеѣ, **имѣ**,  
ѣгоже призвалъ єси къ твоемѹ  
причастїю твоимъ бж҃госердїемъ  
прелѣгнѣи вл҃ко.

Потомѹже ѡбразѹ ѿ ѡ иныѣхъ вы  
нмáетъ ѿзъ просфирѣ части, ѿ полагаѣтъ  
долѹ иже на свѣѣхъ дискѡвѣхъ  
прочныи частями.

Потомъ поминáетъ ко́ждо ѿ себѣ.

priest wishes to take out a portion of a  
prosphoron for someone's health, he says:

**L**ord Jesus Christ, Son of God,  
accept this offering for the  
health, salvation and remission of  
sins of Thy servant **N.**, whom  
Thou hast called into Thy com-  
munion in Thy compassion, O  
most good Master.

If he takes out a portion of a prosphoron  
for the health of a woman, he says:

**L**ord Jesus Christ, Son of God,  
accept this offering for the  
health, salvation and remission of  
sins of Thy handmaid **N.**, whom  
Thou hast called into Thy com-  
munion in Thy compassion, O  
most good Master.

In like manner he also takes out portions of  
prosphora for others, and carefully places  
them below with the others on the holy  
diskos.

Then he commemorates each and himself.

**П**ОМАНІ ГДН ПО МНО́ЖЕСТВУ  
МІЛОСТИ ТВОЕѦ, І МЕНЕ НЕДО  
СТО́ЙНАГО РАБА ТВОЕГО **НМКХ**. І  
ПРОСТИ́ МИ ВСѦКО ПРЕГРѢШЕ́НІЕ,  
ВО́ЛЬНОЕ І НЕВО́ЛЬНОЕ.

І ВЗѢМЪ ІСРѢЙ ЧАСТЬ, ПОЛАГА́ЕТЪ НА  
СТѢМЪ ДИСКО́ВЪ, ДО́ЛѢ ВЪ РА́ДЪ.

ТА́ЖЕ ІСРѢЙ, ПРИ́МЪ СЕДЬМѸЮ ПРОС  
ФНРѸ, ГЛѢТЪ.

**Г**ДН ІСЕ ХРІ́ТЕ СІ́Е БЖІ́И, ПРИ́МІ  
ПРИНО́ШЕНІЕ СІ́Е Ѡ ПА́МЯТИ І Ѡ  
ѠСТАВЛѢ́НІИ ГРѢШО́ВЪ БЛАЖЕ́ННЫХЪ  
СОЗДА́ТЕЛЕЙ [СТЫ́А ОБИ́ТЕЛИ СЕѦ]  
ХРА́МА СЕГѠ І БЛЖЕ́ННЫХЪ І ПРИСНО  
ПА́МЯТНЫХЪ ЦР҃СІ́И І ЦР҃НЦА, І ВСЕ  
ЛѢ́НСКИХЪ ПАТРІ́АРХЪ, І ПРЕСВѢ́ТНЫХЪ  
МИТРОПОЛІ́ТОВЪ, І БЛГОВѢ́РНЫХЪ  
ВЕЛІ́КИХЪ КНАЗЕ́Й, І ВЕЛІ́КИХЪ КНА  
ГІ́НЬ, БГО́ЛЮБИВЫХЪ А́РХІЕПІ́СКОПОВЪ І  
Е́ПІСКОПОВЪ, І БЛГОВѢ́РНЫХЪ КНЗЕ́Й  
І КНАГІ́НЬ, І А́РХІМА́НДРИТОВЪ, І

**R**emember also, O Lord, accord-  
ing to Thy great mercy, me,  
Thine unworthy servant **N.**, and  
forgive me every transgression,  
voluntary and involuntary.

The priest takes a portion and places it  
with the others on the lower part of the holy  
diskos.

Then the priest takes a seventh prospho-  
ron and says:

**L**ord Jesus Christ, Son of God,  
accept this offering in com-  
memoration and for the remission  
of the sins of the blessed founders  
of this (holy dwelling) temple, and of  
the blessed and ever-memorable  
kings and queens, œcumenical  
patriarchs, and the most reverend  
metropolitans, and right-believ-  
ing great princes and grand  
duchesses, and God-loving arch-  
bishops and bishops, and right-  
believing princes and princesses,  
and archimandrites and abbots,



и́мѣнѡвъ, ѿ вѣсь сїѣ́нническїи  
чїиъ, ѿ мнїшескїи, ѿ всѣхъ пра  
восла́вныхъ хрїті́анъ.

Здѣ поминáетъ, ісрѣй, ѿ своѣхъ  
родителѣй преемáвъшиха, ѿмѣхъ, ѿ ѿхъже  
хощетъ.

Такоже и нынѣ части за оубошнихъ  
вынмаетъ, за нхъже хошетъ, гла еще.

**Г**ДН ІСЕ ХРІТЄ СНЕ БЖІН, ПРІМНІ  
ПРИНОШЕНІЄ СІЄ Ъ ПАМЯТИ Н Ъ  
УСТАВЛЕНІН ГРѢХѠВЪ, ОУСОПШАГО  
РАБА ТВОЕГО, **НМКЗ**, Н ОУЧИННІ  
ДШУ ЕГѠ ВЪ СЕЛѢХЪ ПРАВЕДНЫХЪ  
ЧЛКОЛЮБЧЕ.

ИЩЕ ЛИ О ЖЕНѢ ГЛѢТЪ СЯЩЕ.

**Г**ДН ІСЄ ХРІТЄ СНЄ БЖІН, ПРІМНІ  
ПРИНОШЕНІЄ СІЄ Ъ ПАМЯТИ Н Ъ  
УСТАВЛЕНІН ГРѢХѠВЪ, ОУСОПШІА  
РАБЫ ТВОЕА, **ИМѢ**, Н ОУЧИНИ  
ДШУ СЯ ВЪ СЕЛѢХЪ ПРАВЕДНЫХЪ  
ЧЛЮЮБЧЕ.

and the whole priestly and monastic order, and all Orthodox Christians.

Here the priest remembers his departed  
parents by name, and whomever he wishes.

Likewise he takes out other portions for the departed whom he wishes [to remember], saying:

**L**ord Jesus Christ, Son of God,  
**A**ccept this offering\* in com-  
 memoration and for the remission  
 of the sins of Thy departed servant  
**N.**, and establish his soul in the  
 dwellings of the righteous, O  
 Lover of mankind.

Or, if he [wishes to pray] for a woman, he says:

**L**ord Jesus Christ, Son of God,  
accept this offering in com-  
memoration and for the remission  
of the sins of Thy departed hand-  
maid **N.**, and establish her soul in  
the dwellings of the righteous, O  
Lover of mankind.



**Потомъ гл҃етъ. И ѿ всѣхъ ѿже ѿ**  
**надѣждѣ воскресѣніа и жи́зни**  
**вѣчныа и твоегѡ прича́стіа,**  
**прежде оусѡпшихъ оцѣхъ и бра́тѣи**  
**нашихъ, ѿже за́бѣ лежа́щихъ, и**  
**повсю́ду правосла́вныхъ хрѣ́тіанъ,**  
**оучини́ дѡхѣ ихъ въ се́лѣхъ прѣ**  
**вѣдныхъ чл҃колю́бче гд҃и.**

**И взѣмъ часть, полага́етъ на стѣ́мъ**  
**дискѡѣ, до́лѣ съ прочими частѣми въ**  
**ра́дѣ, и ѿще кро́хи бѣда́тъ въ небреже́ніи,**  
**о́коло стѣ́гѡ блю́да, собра́въ и тѣ къ**  
**частѣмъ же приложитъ, и прѣ́ймъ**  
**фѣ́нникъ, собира́етъ кро́хи о́коло стѣ́гѡ**  
**а́гнца, ꙗ́ко да въ соблюде́ніи бѣда́тъ,**  
**да ни ѣ́дино ѿ нихъ ѡпаде́тъ. Дѣ́аконъ,**  
**прѣ́ймъ кади́ло, и вложивъ днѣ́ианъ,**  
**гл҃етъ ко ісрѣ́ю.**

**Бл҃гослови́ вл҃ко кади́ло и**  
**днѣ́ианъ. гд҃ѹ помѡ́лимсѧ.**

**ісрѣ́й, гд҃и помни́хъ. и прекреститъ**  
**кади́ло, гла́ млчѣ́хъ кади́льнѡю.**

**Afterwards he says: And for all our**  
**fathers and brethren, Orthodox**  
**Christians who have already fallen**  
**asleep in the hope of resurrection**  
**and eternal life and communion**  
**with Thee, and who have been laid**  
**[to rest] here and everywhere.**  
**Establish their spirits in the dwell-**  
**ings of the righteous, O Lord and**  
**Lover of mankind.**

**And taking a portion, he places it with the**  
**other portions in order on the lower part of the**  
**holy diskos. If there are crumbs scattered near**  
**the holy diskos, he gathers them up also, and**  
**adds them to the other portions. He takes a**  
**brush and gathers the crumbs around the**  
**Holy Lamb, that they may be kept and not one**  
**of them may fall. The deacon takes the censer,**  
**places incense in it, and says to the priest,**

**Bless master, the censer and the**  
**incense. Let us pray to the Lord.**

**The priest says: Lord have mercy.**

**He makes the sign of the Cross over the**  
**censer and says the prayer of the censer:**

**К**адѣло тѣ прино́симъ хрѣ́тѣ бжѣ  
на́шѣ въ коню̀ бѣ́гоу́ха нѣ́а. ѿ́же  
прѣ́имъ въ прене́бныи тво́и  
же́ртвеникъ, низпо́сли на́мъ  
бѣ́годѣ́ть пресѣ́аго твоегѡ́ дхѣ́а.

**Дѣ́акоу.** **Гдѣ́** по́молимсѣ́.  
**По́стави** вѣ́ко сѣ́ю свѣ́здѣ́, на  
сѣ́мъ дискѡ́сѣ́.

**Ісрѣ́й,** взе́мъ свѣ́здѣ́, покади́въ ю́  
дѣ́акоу, по́ставля́етъ ісрѣ́й верхѣ́ сѣ́аго  
а́гнца, глѣ́ е́ще.

**Гдѣ́** по́мни́ши. **Прише́дъ** свѣ́здѣ́  
сѣ́а верхѣ́, и́дѣ́же бѣ́ отрочѣ́.

**Дѣ́акоу** глѣ́тъ, **а́ми́нь.** **Гдѣ́** по́мо  
лимсѣ́. **Покры́и** вѣ́ко сѣ́ю свѣ́з  
дѣ́ сѣ́ю.

**Ісрѣ́й** взе́мъ пе́рвыи покрѡ́вицъ, по́кры  
ва́етъ сѣ́и дискѡ́сѣ́ ю́ свѣ́здою́, глѣ́.

**Гдѣ́** по́мни́ши.

**Пѣ́ломъ,** дѣ́довъ, чѣ́.

**I**ncense do we offer unto Thee, O  
Christ our God, for a sweet-  
smelling savour, which do Thou  
accept upon Thy most heavenly al-  
tar, and send down upon us the  
grace of Thy Most Holy Spirit.

**The deacon says:** Let us pray to the  
Lord. **Master,** place the holy star  
upon the holy diskos.

**The priest takes the star after the deacon  
has censed it. He places it over the Holy Lamb,  
saying:**

**Lord have mercy. And the star  
came and stood over where the  
young Child was.**

**The deacon says:** **Amen. Let us pray  
to the Lord. Master,** cover this holy  
star.

**The priest takes the first veil and covers  
[with it] the holy diskos and star, saying:**

**Lord, have mercy.**

**And this Psalm of David, 92:**

**Г**ДЬ ВОЦРЬСА ВЪ ЛѢПОТЪСА  
 ѠБЛЕЧЕ. ѠБЛЕЧЕСА ГДЬ Ъ СНАЪ И  
 ПРЕПОАСА. ИБО ОУТВЕРДИ ВСЕ  
 ЛЕННЮ, ИАЖЕ НЕ ПОДВИЖИТСА.  
 ГОТОВЪ ПРѢОЛЪ ТВОЙ ѠТОЛѢ, Ѡ  
 ВѢКА ТЫ СЕИ. ВОЗДВИГОША РѢКИ  
 ГДИ, ВОЗДВИГОША РѢКИ ГЛАСЪ  
 СВОЙ. ВОЗМУТЪ РѢКИ СТРУИ СВОИ  
 Ѡ ГЛАСОВЪ ВѠДЪ МНОГЪ. ДИВНЫ  
 ВЫСОТЫ МОРЕКИА, ДИВЕНЪ ВЪ  
 ВЫСОКИХЪ ГДЬ. СВИДѢНІА ТВОИ  
 ОУВѢРИШАСЯ СЕЛѠ. ДОМЪ ТВОЕМЪ  
 ПОДОВАЕТЪ СТЫНИ ГДИ ВЪ ДОЛГОТЪ  
 ДНИИ.

ДІАКОНЪ ЖЕ, НА КОЕМОДО ПОКРЫТИИ  
 КАДИТЪ ПОКРѠВЦЫ.

ТАЖЕ, ГЛЕТЪ, ДІАКОНЪ, **А**МИНЬ. **Г**ДЬ  
 ПОМОЛИМСЯ. **П**ОКРЫИ ВЛКО СТЬЮ  
 ЧАШЪ СІЮ.

ІЕРЕЙ ПРИИМЪ ВТОРЫИ ПОКРѠВЕЦЪ,  
 ПОКРЫВАЕТЪ СТЬЮ ЧАШЮ, ГЛА.

**T**he Lord is King, He is clothed  
 with majesty; The Lord is  
 clothed with strength and He hath  
 girt Himself. For He established  
 the world which shall not be shak-  
 en. Thy throne is prepared of old;  
 Thou art from everlasting. The  
 rivers have lifted up, O Lord, the  
 rivers have lifted up their voices.  
 The rivers will lift up their waves  
 at the voices of many waters.  
 Wonderful are the surgings of the  
 sea, wonderful on high is the Lord.  
 Thy testimonies are made very  
 sure. Holiness becometh Thy  
 house, O Lord, unto length of  
 days.

At each covering [ of the gifts] the deacon  
 censes the veils.

Then the deacon says: **A**men. **L**et us  
 pray to the Lord. **M**aster, cover this  
 holy chalice.

The priest takes the second veil and covers  
 the holy chalice, saying:

ГДН помнѣлѣи. Покрѣи нѣсѣ  
добродѣтель твоѣ хрѣтѣ, и хвалѣ  
твоѣи исполни сѣ землѣ.

Діаконъ глѣтъ. Аминь, гдѣ  
помолѣмъ. Покрѣи вѣко обоѣ  
сѣи сѣи.

Іерей. ГДН помнѣлѣи. И прѣимъ  
третѣи покрѣи, ѣже ѣтъ воздѣхъ,  
покрѣи обоѣ, глѣ.

Покрѣи насъ кровомъ крилѣ  
твоѣи, и ѡженѣи ѡ насъ вѣкаго  
врагѣ и сопостѣи, и оумирѣи  
нашѣ жѣзнь гдѣ, и помнѣлѣи  
насъ, и миръ своѣи, и спасѣи дѣшѣ  
наша, ѣкѣ вѣи и чѣколюбѣи.

Тѣже, іерей приложѣи рѣцѣ своѣи кѣ  
перемѣи своѣи крѣтоверѣи, поклон  
лѣи сѣ бл҃гоговѣиѣи прѣмѣ  
жѣртвеникѣ, на нѣмѣ сѣи положѣна  
бѣи, глѣ сѣи.

Бл҃гословѣи бѣи ѣже сѣи и зѣ  
вѣи вѣи, и нѣи и прѣи  
и вѣи вѣи вѣи.

Lord have mercy. Thy virtue, O  
Christ, covered the heavens, and  
the earth was full of Thy praise.

The deacon says: Amen. Let us pray  
to the Lord. Master, cover both of  
these holy things.

The priest says: Lord have mercy.  
And taking the third veil, that is the aer, he  
covers both saying:

Shelter us with the shelter of  
Thy wings, and drive away from us  
every enemy and adversary. Give  
peace to our life, O Lord; have  
mercy on us and on Thy world, and  
save our souls, for Thou art good  
and lovest mankind.

The priest places his hands on his breast in  
the form of a cross and bows reverently before  
the table of oblation upon which the holy  
things have been placed. He says:

Blessed is God Who hath willed  
thus, always, now and ever, and  
unto the ages of ages.

ДѢАКОНЪ ГЛ҃ЕТЪ, АМІНЬ. **СѢ** ПРЕДЛО  
ЖЕННЫХЪ ЧТ҃НЫХЪ ДАРѢХЪ, ГД҃У  
ПОМОЛИМСЯ.

Іср҃ей, ГД҃И ПОМНІУЙ.

ГЛАВ҃У ПРЕКЛОНЫ, МОЛИТСЯ.

ДѢТВА, ПРЕДЛОЖЕНІА.

**Б**ЖЕ БЖЕ НАШЕ, ИЖЕ НБ҃НЫИ  
ХЛ҃БЪ ПИЩЕ ВСЕМ҃У МІРУ, ГДА  
НАШЕГО И БГА ІСА ХР҃ТА  
НИЗПОСЛАВЪ, СПСА И ИЗБАВИТЕЛА  
И БЛ҃ГОДАТЕЛА, БЛ҃ГОСЛОВАЮЩА И  
ЩЕЩАЮЩА НАСЪ, САМУ БЛ҃ГОСЛОВИ  
ПРЕДЛОЖЕНІЕ СЕ, И ПРИМИ СЕ ВЪ  
ПРЕНБ҃НЫИ ТВОИ ЖЕРТВЕННИКЪ.  
ПОМНИ ГД҃И ІАК҃О БЛ҃ГЪ И ЧЛ҃КО  
ЛЮБЕЦЪ ПРИНЕСШИХЪ, И ИХЪ ЖЕ РАДИ  
ПРИНЕСОША, И НАСЪ НЕОЦ҃ЖД҃ЕНЫ  
СОХРАНИ, ВО СЩЕНОДѢЙСТВІИ  
БЖТВЕННЫХЪ ТИ ЧИНЕСТВЪ. ІАК҃О  
БЛ҃ГОСЛОВИСЯ И ПРОСЛАВИСЯ ПРЕ  
ЧТНОЕ И ВЕЛИКОЛѢПОЕ ИМЯ ТВОЕ,  
ОЦА И СНА И С҃ТАГ҃О ДХ҃А, ННѢ И

The deacon says: **Amen.** For the pre-  
cious Gifts [here] set forth, let us  
pray to the Lord.

The priest says: **Lord have mercy.**

Bowing his head, he prays thus:

Prayer of the Offering

**O** God, our God, Who didst  
send down the heavenly  
Bread as food for the whole world,  
even our Lord and God Jesus  
Christ, the Saviour and Redeemer  
and Benefactor Who blesseth and  
sanctifieth us: Do Thou Thyself  
bless this offering, and accept it  
upon Thy most heavenly altar. As  
Thou art good and lovest  
mankind, remember O Lord, those  
that have offered it, and those on  
whose behalf it is offered; and  
keep us uncondemned in the sa-  
cred service of Thy Divine  
Mysteries. For blessed and glori-  
fied is Thy most honourable and  
majestic name, of the Father, and

пѣнѡ ѿ вѣкѣ вѣкѡмъ,  
амѣнь.

Тѣже, гл҃ютъ тропѣрь.

**Р**ѡ гробѣ плѣтъскѣ, во ѡдѣ же  
сѣ дѡшѣю ѡбѣ бѣ, въ раі же  
сѣ разбѡйникомъ. ѿ на прѣтѡлѣ  
бѡше хр҃тѣ со оцѣмъ ѿ дѡмъ,  
всѣмъ ѿполнѣа не ѡпѣсаннѣмъ.

Посѣмъ кадѣтъ ісрѣй сѣа, ѿ, ѿ  
дѣакѡна, ѿ прѣмъ кадѣло дѣакѡнъ,  
ѡтворѣтъ цр҃кѣ двѣри ѿ кадѣтъ сѣын  
прѣтѡлѣ околѡ крѣтѡбразнѡ, гл҃а к  
сѣбѣ. ѡлѡмъ ѿ, помнѣи ма бѣже по  
вѣлицѣмъ. ісрѣй же сѣавъ ѡдѣенѡю  
сѣанѡ прѣтѡла гл҃етъ тѡнже ѡлѡмъ.

дѣакѡнъ же кадѣтъ сѣа ѿ вѣсѣ  
сѣтѣрь. ѿ сѣавъ въ цр҃кѣхъ двѣрехъ,  
кадѣтъ настѡѣтелѣ, ѿ правѣмъ крѣ  
лѡмъ, ѿ лѣвѣмъ, ѿ прѣмѡ зѡпаднѣхъ  
дѣрѣмъ, ѿ ѡбращѣмъ, кадѣтъ сѣын прѣ  
тѡлѣ, ѿ ісрѣа, ѿ ѡдѣетъ кадѣло.

of the Son, and of the Holy Spirit,  
now and ever, and unto the ages of  
ages, Amen.

Then they say this troparion:

**I**n the tomb with Thy flesh, as  
God in hell with the soul, in par-  
adise with the thief, and on the  
throne with the Father and the  
Spirit wast Thou, O Christ, filling  
all things, yet uncircumscribed.

Then the priest censes the holy things  
thrice, and the deacon, and he gives the censer  
back to the deacon. The deacon takes the  
censer and censes the priest. He then goes to  
the royal doors and opens them. He goes  
around the holy altar and censes it crosswise,  
saying to himself the 50th Psalm, *Have mercy  
on me, O God, according to Thy great mer-  
cy.* The priest stands to the right of the holy al-  
tar and says the same Psalm.

The deacon censes the holy things and the  
whole sanctuary. Standing in the doorway of  
the royal doors he censes the rector, the right  
choir, the left choir, and towards the western  
doors [of the church]. Turning around, he  
censes the altar and the priest, and surrenders  
the censer.

Посемъ іѣреѣи стѣвѣ въ цркви двѣрѣ,  
творѣтъ ѿпѣтъ, гл҃а.

Слава тебѣ бж҃е нашъ,  
оуповѣніе наше слава тебѣ.

пѣвцы же гл҃ютъ, слава ѿ ннѣ, гд҃и  
помилуй, ѿ, гд҃и бг҃ословѣ.

Посемъ іѣреѣи творѣтъ ѿпѣтъ, на  
зѣпадѣ ѿбратѣа

Хр҃тосъ истинныи бг҃ъ нашъ. **ѿще**  
**ли въ нѣю: Воскрѣсъ ѿзъ мѣртвыхъ,**  
Хр҃тосъ истинныи бг҃ъ нашъ,  
мл҃твами преч҃тыа ѡго мтр҃е, ѿ  
ѿже во ст҃ыхъ оца нашегѡ  
іѡанна златоустѡга, патрїярха  
цр҃а града, ѿ всѣхъ ради ст҃ыхъ,  
помилуетъ ѿ спасетъ насъ, іакѡ  
бг҃ъ ѿ чл҃колюбецъ.

Тѣже, дїаконъ затворѣтъ ст҃ыа  
дверѣ. іѣреѣи же со дїакономъ, ѡбратѣа  
къ престолу, творѣтъ прощѣніе. **ѿще ли**  
іѣреѣи ѡднѣхъ служитъ, творѣтъ прощѣніе  
на всю цр҃ковь, не затворѣа цр҃кихъ  
дверѣи.

Then the priest standing in the doorway of  
the royal doors, performs the dismissal.  
Facing east, he says:

**Glory to Thee, our God, our  
Hope, glory to Thee.**

The chanters say: **Glory, Now and ever.**  
Lord have mercy. (2), Lord bless.

Then the priest turns to the west and per-  
forms the dismissal:

**May Christ our true God (But if it  
be Sunday, he says: May He Who is risen from  
the dead, Christ our true God) through  
the prayers of His most pure  
Mother, and of our father among  
the saints, John Chrysostom,  
Patriarch of Constantinople, and  
for the sake of all the saints, have  
mercy on us and save us, for He is  
good and loveth mankind.**

Then the deacon closes the holy doors. The  
priest and the deacon turn to the holy altar  
and ask forgiveness [of each other]. If the  
priest is serving alone, he asks forgiveness of  
the whole church, before closing the royal  
doors.



ТѢ́ЖЕ ДІА́КОНЪ , ГЛѢ́ТЪ ТИ́ХИМЪ ГЛА́ГОМЪ .  
БЛ҃ГОСЛОВИ́ ВЛКО .

І́СРІ́Й , БЛ҃ГОСЛОВЕ́НЪ БГ҃Ъ НА́ШЪ В҃СЕ  
ГД҃А ѿ́ НН҃Ѣ ѿ́ ПР҃НУ ѿ́ ВО́ ВѢ́КИ  
ВѢ́Кѡ́МЪ .

ДІА́КОНЪ , А́МІНЬ .

ѿ́ МО́ЛѢ́ТЕА ГЛ҃ЮЩЕ ВЪ́ СЕБѢ́ . ЦР҃Ю  
НБ҃НЫИ , ВѢ́СЬ ДО КОНЦА́ СД҃ННОЦИ .

ТѢ́ЖЕ . СЛА́ВА ВЪ́ ВЫ́ШНИХЪ БГ҃Ѹ , ѿ́  
НА ЗЕМЛ҃И МІ́РЪ , ВЪ́ ЧЛ҃ОВѢ́ЩЕХЪ  
БЛ҃ГОВОЛЕ́НІЕ , ѿ́ . ѿ́ . ѿ́ ПОКЛО́НАЮ́ТЕА , ѿ́ .

ТѢ́ЖЕ . ГД҃И ОУ́СТНѢ́ МОИ́  
Ѿ́ВЕРЗЕ́ШИ , ѿ́ ОУ́СТА́ МОА́ ВОЗВѢ́  
СТА́ТЪ ХВА́ЛѸ ТВОЮ́ , ѿ́ . ѿ́ ПОКЛО́НАЮ́  
ТЕА , ѿ́ .

ТѢ́ЖЕ , І́СРІ́Й , ЦЕ́ЛУЕ́ТЪ СТО́Е С҃ВѢ́АЛІЕ .  
ДІА́КОНЪ ЖЕ́ С҃ТЫИ ПР҃ЕСТО́ЛЪ . ѿ́  
ПР҃ЕКЛО́НАЕ́ТЪ ГЛАВѸ́ СВОЮ́ І́СРІ́Ю , ДЕРЖА́ ОУ́  
ЛА́РЬ СВО́Й ТРЕ́МН ПЕ́РСТЫ ДЕСНЫ́А РѢ́КИ , ѿ́  
ГЛѢ́ТЪ . ВРЕ́МѢ́ ПОСЛА́ЖИ́ТИ ГД҃ВИ ,  
БЛ҃ГОСЛОВИ́ ВЛКО .

Then the deacon says in a low voice:  
**Bless, master.**

The Priest answers: **Blessed is our  
God, always, now and ever, and  
unto the ages of ages.**

The Deacon: **Amen.**

And they say to themselves the prayer:  
**Heavenly King, (entirely, once).**

Then: **Glory to God in the high-  
est, and on earth peace, good will  
among men. (3). And they bow thrice.**

**O** Lord Thou shalt open my lips  
and my mouth shall declare Thy  
praise. **(2). And they bow twice.**

Then the priest kisses the holy Gospel and  
the holy altar. The deacon kisses his orarion  
and the holy altar. He bows his head to the  
priest, holding the orarion with three fingers  
of his right hand, and he says: **It is time to  
serve the Lord. Bless, master.**

Ісрѣй, зна́менѡа є҃го рѹко́ю крѣ́тъ на гла́вѣ, гл҃етъ.

Бл҃госло́вѣнъ є҃тъ на́шъ всєгда́, ѿ ннѣ́ ѿ прѣ́шъ ѿ во́ вѣки вѣ́кѡмъ.

Діа́конъ, а́минь. Та́же, діа́конъ. По́молѣ́са ѡ́ мнѣ́ вл҃ко.

Ісрѣй. Испрѣ́вѣтъ гд҃ь стѡпы́ твоѣ́.

ѿ па́ки діа́конъ. По́молѣ́ ма вл҃ко ст҃ы́и.

Ісрѣй. По́молѣ́тъ тѣ́ гд҃ь є҃тъ во цр҃кѣ́и сво́еи, всєгда́ ѿ ннѣ́ ѿ прѣ́шъ ѿ во́ вѣки вѣ́кѡмъ.

Діа́конъ, а́минь.

ѿ по́клоны́а ѿхо́дитъ ст҃ы́ми двѣ́рми, ѿ стѣ́нъ на ѡ́бычно́мъ мѣ́стѣ́, прѣ́шъ ст҃ы́хъ двѣ́рей, по́клонѣ́етсѣ, ꙗ́ко, ѿ всѣ́хъ бл҃гоговѣ́нїемъ, гл҃а въ себѣ́, ꙗ́ко:

Гд҃и о́ушнѣ́ мои́ ѡ́твѣ́рзи, ѿ о́уста́ мои́ возвѣ́стѣ́тъ хва́ла́ твоѣ́.

The priest makes the sign of the Cross over the deacon's head with his hand, saying:

**Blessed** is our God, always, now and ever, and unto the ages of ages.

**The Deacon: Amen. Pray** for me, master.

**The priest: The Lord** direct thy steps.

**The Deacon: Remember** me, holy master.

**The priest: The Lord** God remember thee in His kingdom, always, now and ever, and unto the ages of ages.

**The Deacon: Amen.**

Having bowed, he goes out the holy doors and stands at his usual place in front of the holy doors. He bows thrice with all reverence, saying to himself:

**O** Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.



ѿ чѣрствыхъ просѡднрѣхъ.

ѿкѡ неподобѣтъ надѣрствыми просѡдн  
рѣми слѣжити бжѣственнымъ литѣргіи.

Блюди оубо ѿ ісрѣю и ѡеѣ, разумно  
же и опѣни во немлѣ, да не дерзнешь  
просѡднромисѣти просѡднрѣ каѡ просѡднрѣ  
печенѣ бѡудѣтъ прѣже тогѡ днѣ, ѣ ко  
торымъ бывѣтъ слоужба златошестока,  
или вселіека; но тогѡ днѣ да бѡудѣтъ  
просѡднрѣ печены, коегѡ днѣ быти  
бжѣтвеннѣи стѣи слоужбѣ, да не ѣрѣмски  
ми ѣретикѣи проклѣтїю достоѣннѣ бѡудеши  
ѡнѣ оубо ѡкаѣннѣи ѿкѡ на мѣртвымъ  
члѣвскимъ тѣломъ слоужатъ, снрѣчь на  
ѡпрѣсноки. такоже и на чѣрствѡю просѡдн  
рою слѣжити, томѣже проклѣтїю по  
длежитъ. тыже пакѣ сего блюди, и  
опѣни храни. И пономарю наказывай  
да не приносѣтъ такіхъ просѡднрѣхъ.

ѿ запѡнѣ стѣи ѡлтарѣ,  
когда ѡверзѣется, и  
когда затворѣется.

По оустѣвѣ стѣи горы чѣстныхъ  
монастырѣи царѣтвующаго града, ѣгда



Concerning Stale Prospora:

That it is not proper to serve the Divine Liturgy  
with stale prosphora.

Beware, O priest, and pay careful atten-  
tion that you do not dare to perform  
the prothesis with prosphora that was  
baked earlier than that day on which the  
service of Chrysostom or Basil is to take  
place. But let the prosphora be baked on  
that day on which the divine holy service is  
to take place, lest you fall under a curse  
with the Roman heretics. For they, the  
wicked ones, serve, as it were, over a dead  
human corpse, that is, on unleavened  
bread. And so, serving on stale prosphora  
falls under that same curse. And so again,  
beware of this and take heed, and instruct  
the sacristan not to bring such prosphora.

Concerning the curtain of the sanctuary:

When it is opened, and  
when it is closed.

According to the typicon of the Holy  
Mountain and of the venerable monaster-

хощетъ быти еѣаа антѣргіа, по  
 совершеніи прокомидіи, и по ѿпѣтѣ  
 часономъ, ѿверзаетъ, и по ѿпѣтѣ ча  
 совъ, еѣаа двѣри затвораютъ. Запѣна  
 же ѿверзена бываетъ даже до переноса  
 еѣихъ даровъ, и ѣще затвораютъ вѣщѣ  
 еѣаа двѣри и запѣна, и не ѿверзаетъ  
 до совершеніа еѣаго причащеніа, егда  
 елѣжитъ единъ іерей. Ѥ егда же со  
 діакonomъ, ѿверзаетъ запѣна, ко  
 нѣполнимъ мѣткы еже по иѣзраднѣ, и  
 етоитъ ѿверзена даже до еѣаа еѣимъ.  
 гѣа діакonomъ вѣнмемъ, и вхѣдитъ во еѣын  
 ѡлтарь. и пріимъ прощеніе ѡу іерей, и ѣще  
 запѣна затвораетъ діакonomъ. и етоитъ  
 запѣна и двѣри затворены, даже и до  
 совершеніа еѣаго совершеніа, іакѡже  
 выше рѣхомъ. и по причащеніи пакн  
 ѿверзаетъ. по ѿпѣтѣ же антѣргіи совер  
 шенно затвораетъ. На вечерни же начи  
 наа ѿверзаетъ запѣна, и етоитъ  
 ѿверзена даже до ѿпѣта. На ѡутрени  
 такоже, а по ѿпѣтѣ а го часѣ затво  
 раетъ. и егда молѣбенъ поетъ, такѡ ѿ  
 начала и до ѿпѣта ѿверзена бываетъ.  
 егда же часѡе поютъ безъ антѣргіи,

ies of the Imperial City, when there is to be a  
 Holy Liturgy, it is opened after the comple  
 tion of the Proskomide and the dismissal of  
 the Hours, and after the dismissal of the  
 Hours the holy doors [remain] closed. But the  
 curtain remains open until the transfer of the  
 Holy Gifts, when at once the holy doors and  
 the curtain together are closed; they are not  
 opened [again] until the completion of Holy  
 Communion, when a priest celebrates alone.  
 When he celebrates with a deacon, however,  
 the curtain is opened at *Let us complete our*  
*prayers* which is after *Epecially*, and it re  
 mains open until *Holy Things unto the holy*.  
 When the deacon has said, *Let us attend*, he  
 enters the sanctuary, receives the priest's for  
 giveness, and immediately closes the curtain.  
 The curtain and the doors remain closed until  
 the completion of Holy Communion, as was  
 stated above. After the dismissal of the  
 Liturgy it is closed altogether. At the begin  
 ning of Vespers the curtain is opened, and it  
 remains open until the dismissal, and like  
 wise at Matins; it is closed after the dismissal  
 of the First Hour. When a Moleben is chant  
 ed, it is open from the beginning to the dis  
 missal. When the Hours are chanted without  
 the Liturgy, the curtain is opened before the





## БЖЕСТВЕННАЯ СЛУЖБА ИЖЕ

ко стѣхъ оца нашего, стѣйшаго и  
блженнаго архієпископа константина  
града, новаго рима, вселенскаго патрі  
арха, ісѣанна златоустѣаго.

Діаконы начинѣтъ велеглаголю: Благо  
словнъ глаголю.

Іерей глѣтъ: Благословѣно црѣтво  
оца и сѣна и стѣаго дха, ннѣ и  
прѣнѣ и во вѣки вѣкѣмъ. Прѣвцы  
глаголютъ: Аминь.

Рѣкъ же іерей да не простирѣтъ и не  
воздѣвѣтъ на высотѣ

Діаконы, глѣтъ, ѣктенію.

Мнѣ гдѣ помѣлимъ. Прѣвцы же  
поютъ, гдѣ помнѣи, прѣнѣмъ.

И егда діаконы глѣтъ, ѣ свѣшнемъ



## THE DIVINE LITURGY OF OUR FATHER

among the Saints, the Most Holy and Blessed  
Archbishop of Constantinople the New Rome,  
the Œcumenical Patriarch John Chrysostom

The deacon begins, aloud: **Bless, mas-  
ter.**

The priest says: **Blessed is the king-  
dom of the Father and of the Son  
and of the Holy Spirit, now and  
ever, and unto the ages of ages. The  
chanters say: Amen.**

Let not the priest stretch out his hands or  
lift them up on high.

The deacon says the litany:

**In peace, let us pray to the Lord.**

The chanters sing: Lord have mercy.

When the deacon says, *For the peace from*

миръ, ꙗко прочаа моленіа, ꙗко пѣвцы ѡжидаютъ гдѣ помолнмса, ꙗко поютъ, гдѣ помнѣи. такожде ꙗко дѣакоу възъ тѣ время да не глѣтъ ѡктеніи, ѡгда поютъ гдѣ помнѣи.

Ѧ свѣшнемъ мирѣ, ꙗко ѡспѣніи душъ нашихъ, гдѣ помолнмса. гдѣ помнѣи.

Ѧ мирѣ всеѡ миру, ꙗко ѡ бѣгостѡніи стѣхъ бжїихъ цркѣ, ꙗко ѡ совокупленіи всѣхъ, гдѣ помолнмса. гдѣ помнѣи.

Ѧ стѣмъ храмѣ сѣмъ, ꙗко ѡже ѣ вѣроу ꙗко бѣгостѡніемъ, ꙗко соѣтрахѣ бжїимъ въ ходѣиныхъ вѣнъ, гдѣ помолнмса. гдѣ помнѣи.

Ѧ патріархѣ нашѣ, імѣ, [ꙗко ѡ митрополитѣ нашемъ імѣ, ѡ архіѣпископѣ нашемъ імѣ, ѡ ѣпископѣ нашемъ, імѣ], честнѣмъ презвѣтѣствѣ, ꙗко ѡже ѡ хрѣствѣ дѣаконоствѣ, ꙗко ѡ

on high... and the other prayers, the chanters wait for the words *Let us pray to the Lord* and then they sing *Lord have mercy*. Likewise, let the deacon not say the petitions at the same time the chanters are singing *Lord have mercy*.

**F**or the peace from on high, and for the salvation of our souls, let us pray to the Lord. **L**ord have mercy,

**F**or the peace of the whole world, for the good estate of the holy churches of God, and for the union of all, let us pray to the Lord. **L**ord have mercy,

**F**or this holy temple and them that with faith, reverence and the fear of God enter herein, let us pray to the Lord. **L**ord have mercy,

**F**or our Patriarch **N.**, [and for our Metropolitan **N.**, for our Archbishop **N.**, for our Bishop **N.**] for the honourable priesthood, the diaconate in Christ, and



всѣмъ причѣ, и ѡлюдехъ, гдѣ  
помолимся. Гдѣ помнѣи.

Ѥ странѣ еей, и властѣхъ и  
воѣхъ еѣ, гдѣ помолимся. Гдѣ  
помнѣи.

Ѥ иЗбавити люди своѣ ѡ  
врагъ, видимыхъ и невидимыхъ,  
вѣ насъ же оутвердити едино  
мыслие, братолюбие и бѣгочестіе,  
гдѣ помолимся. Гдѣ помнѣи.

Ѥ градѣ еѣ [ѣще монастырь: ѡ  
сѣбѣи обители еей.] и ѡ всѣхъ градѣ и  
странахъ, иже вѣрою живуцихъ  
бнихъ, гдѣ помолимся. Гдѣ  
помнѣи.

Ѥ бѣгоствореніи воздѣхъ, и  
ѡ оумноженіи плодѣвъ земны,  
и ѡ временехъ мирны, гдѣ помо  
лимся. Гдѣ помнѣи.

Ѥ плавающи, и пѣть шестѣ  
ющи недоуѣющи, страждущи  
плѣненны, и ѡспеніи и, гдѣ

for all the clergy and the people, let  
us pray to the Lord. Lord have mercy,

For this country, its civil author-  
ities and its armed forces, let us  
pray to the Lord. Lord have mercy,

That He may deliver His people  
from enemies visible and invisible,  
and confirm in us oneness of  
mind, brotherly love and piety, let  
us pray to the Lord. Lord have mercy,

For this city (if in a monastery: and for  
this holy house) and for every city and  
country and them that with faith  
dwell therein, let us pray to the  
Lord. Lord have mercy,

For favourable weather, for the  
increase of the fruits of the earth  
and for peaceful times, let us pray  
to the Lord. Lord have mercy,

For them that sail and them  
that travel, for the sick, the  
suffering and the captive, and  
for their salvation, let us pray

ПОМО́ЛИМСЯ. ГДН ПОМНІ́Ї.

Ѡ ѢЗБАВѢНѢСѦ НАМЪ ѠВРАКІѦ  
СКОРБИ, ГНѢВА И ПОУЖДЫ, ГДѢ  
ПОМОЛѢСѦ. ГДѢ ПОМѢЛѢИ.

**З**астѹпи́ спаси́, помни́лѣи, и́  
сохрани́ насъ бж҃е своєю́ бля́годѣтїю.  
**Г**д҃и помни́лѣи.

Престѣоуію чѣдоу и прелѣвѣнію  
вѣщю нашу вѣщю и прѣво дѣво  
мѣроу, совѣсти стѣми поману  
вше, самн себѣ, и другѣх друга,  
и вѣсь живѣтъ нашъ хрѣтоу бѣ  
преддѣмъ. Тебѣ гдѣ.

Ἰερέη γλῆτῃ μλ̣τβδ  
 ρογλ̣α̣ς̣ῖ̣α πέρβαγω:

ГДН БЖЕ НАШЪ, ТВОА ОУБЪ ДЕР  
ЖАВА БЕЗПРИКЛАДНА, И СЛАВА  
НЕПОСТЫЖИМА, И МАТЬ БЕЗМѢ  
РНА, И ЧЛКОЛЮБІЕ НЕИЗРЕЧЕННО.  
САМЪ ВЛКО ПО БЛГОУТРОБІЮ  
ТВОЕМОУ, ПРИЗРИ НА НЫ И НА СТЫН  
ХРАМЪ СЕЙ, И СОТВОРИ СЪ НАМИ И

to the Lord. **Lord** have mercy,

**That we may be delivered from all tribulation, wrath and need, let us pray to the Lord. Lord have mercy,**

**Help us, save us, have mercy on us, and keep us, O God, by Thy grace. Lord have mercy,**

**Calling to remembrance our most holy, pure and most blessed Lady, the Mother of God and ever-virgin Mary, with all the Saints, let us commit ourselves and one another and all our life unto Christ our God. To Thee, O Lord.**

**The priest says the  
Prayer of the First Antiphon:**

**O** Lord our God, Thy might is incomparable and Thy glory unattainable; Thy mercy is immeasurable and Thy love toward man ineffable. Do Thou, O Master, in Thy compassion look down upon us and upon this holy temple, and grant us and them

Ѹ МОЛАЌИМИѸ Ѹ НАМИ, БОГА  
ТЫѸ МИЛОСТИ ТВОѸ И ЦЕДРОУТЫ  
ТВОѸ.

**Возгласъ:** **И**ко подобаетъ ти  
всѧка слава, чѣсть и поклонѧнїе,  
СѦЦѦ и сѦНѦ и СѦОМУ ДѦХѦ, ннѣ и  
прѣнѦ и во вѣки вѣкѡмъ. **А**минь.

И по аминѣ псаломщикъ глѣтъ  
псалма, рѣ. Дїаконъ же по скончанїи  
сѣктенїи стѧнетъ оу сѣтыхъ дверей на  
лѣвой странѣ. По скончанїи же псалма,  
сотворивъ поклонѣнїе, и держа оуларь  
своѦ тремя персты десныѧ рѣки, пакн  
стѧнетъ предъ сѣыми дверми, и глѣтъ:

Пакн и пакн міромъ гдѦ помо  
лимсѧ. **Г**дѦ помнѧи.

ЗастѦпѦ, спсѦи, помнѧи, и  
сохрани насъ бжѣ своѣю бжодѧтїю.  
**Г**дѦ помнѧи.

ПресѣѦю, чѣѦю и прелѧгословѣ  
нѦю влѣцѦ нашѦ вѣѦ и прѣнодѦвѦ  
мѣрю, со всѣми сѣыми помѧ  
нѦвше, сѧми себѣ и дрѦгъ дрѦга, и

that pray with us Thy rich mercies  
and bounties.

**Exclamation:** For unto Thee is due  
all glory, honour and worship, to  
the Father and to the Son and to  
the Holy Spirit, now and ever, and  
unto the ages of ages. **A**men.

After the *Amen*, the reader says Psalm 102.  
The deacon, after completing the litany,  
stands at the left side of the holy doors. After  
the Psalm, he bows and again stands before  
the holy doors, holding his orarion with three  
fingers of his right hand; he says:

Again and again in peace, let us  
pray to the Lord. **L**ord have mercy,

Help us, save us, have mercy on  
us, and keep us, O God, by Thy  
grace. **L**ord have mercy,

Calling to remembrance our  
most holy, pure and most blessed  
Lady, the Mother of God and ever-  
virgin Mary, with all the saints, let  
us commit ourselves and one an-

вѣсь живѡтъѣ нашѣ хрѣтъ бѣѣ преда  
дѣмъ. Тебѣ гдѣ.

Іерей глаголетъ молитвѣ

соголасѣа втораго:

Гдѣ бже нашѣ, спасѣ люди твоѣ  
и блгвѣ достоѣнїе твоѣ,  
исполненїе цркви твоѣ сохрани,  
ѡбѣти любящыа блгоутѣпїе домѣ  
твоѣмѣ, тыа воспрослави бже  
свѣтѣнною ти сїлою, и не ѡстаѣ  
насъ ѡуповающихъ на тебѣ.

Возгласъ: Іѣко твоѣ держава, и  
твоѣ сѣтъ црѣтво и сїла и слава,  
сїца и сїа и сїаго дха, ннѣ и  
прѣнѣ и во вѣки вѣкомъ.  
пѣвцы, аминь.

Дїаконъ же поклѡньа ѡходѣтъ къ  
предреченномѣ мѣстѣ. И по аминѣ  
псаломщикъ глѣтъ псаломъ, рмѣ. сѣдаже  
изглѣтъ. таже лики поѣтъ, слава, и  
ннѣ, єдинороднын сїнъ слово бже. и по  
скончанїи, дїаконъ сїавѣ предѣ сїыми  
дверми, и поклѡньа глѣтъ:

other and all our life unto Christ  
our God. To Thee, O Lord.

The priest says

The Prayer Of The Second Antiphon:

Lord our God, save Thy people and bless Thine inheritance. Preserve the fulness of Thy Church; sanctify them that love the beauty of Thy house; glorify them by Thy divine power, and forsake not us who hope in Thee.

Exclamation: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever, and unto the ages of ages. Chanters: Amen.

Having bowed. the deacon goes to his place, as mentioned above. After the Amen, the reader says Psalm 145. When he finishes this, the choir sings Glory, Now and ever, O Only-begotten Son and Word of God. Afterwards, the deacon, standing before the holy doors and having bowed, says:

ПѦКНІ І ПѦКНІ МІРОМЪ ГДѦ  
ПОМОЇМЕСЯ. ГДІ помнѦѡ.

ЗастѡпнѦ, спасѦ, помнѦѡ, І  
сохранѦ насъ бжѦ своѦю блгодѦтїю.  
ГДІ помнѦѡ.

Престѡю, чїстѡ І преблгоело  
вѣннѡ влчѡ нашъ вѡ І прѦ  
одѡ мрію, со всѡми стѡми  
поманѡше, самн себѦ І дрѡга  
дрѡга, І всѡ жнвотѡ нашъ хрѡ  
бѡ предадѡмъ. ТѡбѦ ГДІ.

ІсрѦ глаголетѡ мѡтѡ  
согласїа третїаго:

Иже сѡбщѦ І согласнѡ намъ  
даровавн мѡтѡ, Іже  
двѡмъ ІлѦ трїемъ совѡщающымъ  
ѡ іменн твоѡмъ, прошѦнїа дѡтн  
ѡбѡщавъ, самъ І ннѡ, ГДІ, рѡвъ  
своихъ прошѦнїа къ полѡзномъ  
ісполнн, подаѡ намъ въ настоѡ  
щемъ жнтіи познанїе твоѡ

Again and again in peace, let us  
pray to the Lord. Lord have mercy.

Help us, save us, have mercy on  
us, and keep us, O God, by Thy  
grace. Lord have mercy.

Calling to remembrance our  
most holy, pure and most blessed  
Lady, the Mother of God and ever-  
virgin Mary, with all the saints, let  
us commit ourselves and one an-  
other and all our life unto Christ  
our God. To Thee, O Lord.

The priest says  
the Prayer Of The Third Antiphon:

Thou Who hast bestowed  
upon us these common and  
concordant prayers, and Who hast  
promised that when two or three  
are gathered together in Thy Name  
Thou wilt grant their requests:  
Fulfill now, O Lord, the petitions  
of Thy servants, as may be most  
expedient for them, granting us in  
the present life knowledge of Thy

и́стинны, и́ въ вѣдѹщемъ жи́знь  
вѣ́чнѹ дѣ́ла.

**Возгласъ:** **И**ко́ бѣ́гъ и́ чѣ́ко  
лю́бѣцъ бѣ́гъ ѿ́ насъ, и́ тебѣ́ сла́вѹ  
возсыла́емъ, со безнача́льными  
ти́ о́цѣмъ и́ съ пресвѣ́тымъ и́  
бл҃гѣмъ и́ животворя́щимъ ти́  
дх́омъ, ны́нѣ и́ прѣ́сно и́ во вѣ́ки  
вѣ́комъ. **Ѹ**ми́нь.

Ді́ако́нъ же покло́нѣа вхо́дитъ во  
свѣ́тъ о́лтарь, и́ ста́нетъ съ лѣ́вѹ  
сѣ́нѹ о́лтаря прѣ́доло́, и́ твори́тъ три  
покло́ны прѣ́дъ свѣ́тымъ прѣ́доло́мъ, и́ цѣ́  
лѹетъ о́лтарь и́ прѣ́доло́, и́ поклони́тѣа  
і́срѣю. Внегда́ же пѣ́вцы на́чнѹтъ пѣ́ти  
сла́вѹ на бл҃же́ннѣ, тогда́ і́срѣй со  
ді́акономъ прѣ́дъ свѣ́тымъ прѣ́доло́мъ по  
клони́тѣа, **Г**, бл҃гочини́и, и́ вѣ́мъ  
свѣ́то́е ѿ́ насъ, и́ да́стъ ді́ако́нъ. Ді́ако́нъ же  
прі́имъ, цѣ́лѹетъ ѿ́го въ рѣ́къ, и́ о́бра  
ща́етѣа на пра́вѹ сѣ́нѹ, и́ исхо́дитъ къ  
мѣ́лымъ двѣ́ремъ. Внегда́ же прі́идѹтъ  
пра́мѹ жерѣ́твенника, показѹетъ ді́ако́нъ  
со о́лтарѣмъ ко свѣ́томъ жерѣ́твенникѹ, гла́  
ко і́срѣю:

truth, and in the world to come,  
life everlasting.

**Exclamation** **F**or Thou art a good  
God and lovest mankind and unto  
Thee do we send up glory, with  
Thine unoriginate Father, and with  
Thine all-holy, good and life-giving  
Spirit, now and ever, and unto the  
ages of ages. **A**men.

The deacon, having bowed, enters  
the holy sanctuary, stands to the left of  
the holy altar, makes three bows before  
it, kisses it and his orarion, and bows  
to the priest. When the singers start to  
sing the **Glory** of the Beatitudes, the  
priest and deacon bow before the holy  
altar in good order. The priest takes up  
the Holy Gospel and gives it to the dea-  
con. Taking it, the deacon kisses the  
priest's hand, and turns the Gospel  
around. They go towards the lesser  
doors. When they come in front of the  
table of oblation, the deacon points to  
it with his orarion, saying to the  
priest:



БЛАГОВѢ КЛКО СГОЕ ПРЕДЛОЖЕНІЕ СЕ .

ІСРІЙ БЛГОСЛОВІТЪ РЪКОЮ НА СГЛА КРТО  
ОБРАЗОУ , ГЛАГОЛА :

БЛГОСЛОВЕНО ПРЕДЛОЖЕНІЕ СЦІЕН  
НЫХЪ И БЖІТВЕННЫХЪ ТВОИХЪ  
ТАИНЪ , ВСЕГДА И ННѢ И ПРНУ И ВО  
ВѢКИ ВѢКѠМЪ . ДІАКОНЪ : АМІНЬ .

И ТАКО ИЗШЕДШЕ МАЛЫМИ ДВЕРМИ ,  
ТВОРАТЪ ВХОДЪ . И СТАВЪ ПРОТИВЪ ЦРКНХЪ  
ВРАТЪ . ІСРІЙ ГЛЕТЪ МЛТКѠ БТАН ВХОДЪ :

БЛКО ГДН БЖЕ НАШЪ , ОУСТАВНВЫИ  
НА НБСЦѢХЪ ЧІНЫ И ВѠННСТВА  
АГГЛЪ И АРХАГГЛЪ ВЪ СЛЪЖЕЪ СЛАВЫ  
ТВОЕѠ , СОТВОРИ СО ВХОДОМЪ  
НАШИМЪ , ВХОДЪ СТЫХЪ АГГЛЪ  
БЫТИ , СОСЛЪЖАЮЩИХЪ СЪ НАМИ И  
СОСЛАВЛЯЮЩИХЪ ТВОЮ БЛГОСТЬ . ІАКО  
ПОДОБАЕТЪ ТИ ВСѠКА СЛАВА , ЧЕСТЬ  
И ПОКЛОНЕНІЕ , ОЦЪ И СНЪ И  
СГОМЪ ДХЪ , ННѢ И ПРНУ И ВО  
ВѢКИ ВѢКѠМЪ . ДІАКОНЪ : АМІНЬ .

И ПО МОЛІТВѢ ДІАКОНЪ ЖЕ СО СТЫМЪ  
СВѠІЕМЪ ОБРАЩАЕТСЯ КО ІСРІЮ , И

**Bless master, this holy offering.**

The priest blesses the holy things with his  
hand cross-wise, saying:

**Blessed is the offering of Thy sa-  
cred and divine Mysteries, always,  
now and ever, and unto the ages of  
ages. The Deacon: Amen.**

And thus they go out through the lesser  
doors and make the Entrance, standing before  
the royal gates. The priest silently says the  
Prayer of the Entrance.

**O** Master, Lord our God, Who  
hast established armies and  
ranks of angels and archangels for  
the service of Thy glory in heaven:  
Grant that with our entrance there  
may be an entrance of holy angels  
to minister with us, and with us to  
glorify Thy goodness. For unto  
Thee is due all glory, honour and  
worship, to the Father, and to the  
Son and to the Holy Spirit, now  
and ever, and unto the ages of  
ages. Deacon: Amen.

After the prayer, the deacon with the Holy



сотвори́въ покло́не́нїе. Іѣре́й же цѣлѣетъ  
сѣ́ое ѣ́вѣліе. по цѣлоуа́нїи же дїа́конъ  
ма́лѡ ѡ́вѣдъ сѣ́ое ѣ́вѣліе въ ле́вѡю се́бе  
сѣ́ранѸ, прекло́нь главо́ своѡ ко іѣре́ю  
глаго́летъ ти́химъ глаго́мъ:

**Бла́говѣ вѣ́ко вхо́дъ сѣ́ын.**

Іѣре́й же десни́цею крѣ́тѡсва́зѡ  
зна́менахъ главо́ ѣ́гѡ глаго́летъ та́инѡ.

**Бла́гослове́нъ вхо́дъ сѣ́ыхъ  
твои́хъ гдѣ́, всегда́, нѣ́ѣ ѡ́ прѣ́ѡ  
ѡ́ во́ вѣ́ки вѣ́комъ. Ѥ́ми́нь.**

Ѥ́ще о́убо вѣ́детъ тѸ сѣ́и́тель, при  
хо́дитъ дїа́конъ ко сѣ́и́телю со ѣ́вѣліемъ,  
ѡ́ цѣлѣетъ сѣ́ое ѣ́вѣліе сѣ́ль, ѡ́  
бла́гослова́етъ дїа́кона. по семѸ же чи́нѸ  
вы́ва́етъ ѡ́ ко сѣ́ыхъ ѡ́бѣ́телѣхъ. Іѣре́й  
же ко ѡ́лта́рѣ цѣлѣетъ ѣ́вѣліе.

Та́же, дїа́конъ воздвѣ́гъ ма́лѡ сѣ́ое  
ѣ́вѣліе го́рѣ, крѣ́тъ же не твори́тъ, ѡ́ глаго́летъ  
велеглаго́лю:

**Пре́мрѡстѣ́ прѡ́стѣ́,**

ѡ́ та́ко вхо́дѣтъ ко сѣ́ын ѡ́лта́рь.  
дїа́конъ о́убо полага́етъ сѣ́ое ѣ́вѣліе на  
сѣ́ѣмъ прѣ́то́лѣ, прѣ́вцы́ же пою́тъ:

Gospel turns to the priest, and makes a bow.  
The priest kisses the holy Gospel. After the  
kissing, the deacon moves the holy Gospel  
aside slightly to his left, bows his head to the  
priest and says in a soft voice:

**Bless, master, the holy entrance.**

The priest makes the sign of the Cross with  
his right hand over the deacon's head, saying  
secretly:

**Blessed is the entrance of Thy  
holies, O Lord, always, now and  
ever, and unto the ages of ages.  
Amen.**

If a bishop be present, the deacon goes to  
the bishop with the Gospel. The bishop kisses  
the Holy Gospel and blesses the deacon. The  
same order is followed in the holy monaster-  
ies. In this case the priest kisses the Gospel in  
the sanctuary.

Then the deacon elevates the holy Gospel a  
little, without making the sign of the Cross.  
He says in a loud voice:

**Wisdom. Upright.**

Then they enter the sanctuary. The deacon  
places the Holy Gospel on the altar. The

Прѣидѣте поклонѣмъ: тѣже глѣютъ  
ѡбычныя тропари ѿ кондаки, во ѣдинъ  
гласъ, ѿ по тропарѣхъ, ѿречѣи сего̀ предъ  
престоломъ, глѣтъ мѣтвѣ трисѣгъ:

**Б**же сѣын, ѿже во сѣыхъ  
почивааи, ѿже трисѣмъ  
гласомъ ѿ серафѣмъ воспѣва  
емъ, ѿ ѿ херувѣмъ славословѣ  
мын, ѿ ѿ всѣхъ нѣбъ силъ  
поклонѣмын, ѿже ѿ небытѣа  
во ѣже быти привѣдъ всѣхъ  
создавын чѣла по образу своему  
ѿ по подобѣю, ѿ всѣхъ дѣ  
рмѣ своимъ оукраивъ, даа просѣ  
щемъ премѣдрость ѿ разумъ, ѿ  
не презрѣа согрѣшающа, но поло  
живъ на спсѣнѣе покаѣнѣе,  
сподобивъ насъ смиренныхъ ѿ не  
достойныхъ рабъ твоихъ въ часъ  
сей стати предъ славою сѣгъ  
твоею жертовника ѿ должно  
тебѣ поклонѣнѣе ѿ славословѣе при  
носѣти. Самъ вѣко, прѣимъ ѿ

singers sing: *Come let us worship and they say*  
the usual troparia and kontakia in one voice.  
After the troparia, standing before the altar,  
the priest says the Prayer of the Trisagion:

**O** Holy God, Who restest in  
the holies; Who art praised  
by the seraphim in the thrice-holy  
hymn; Who art glorified by the  
cherubim and worshipped by  
every heavenly power; Who from  
non-being hast brought all things  
into being; Who hast fashioned  
man in Thine image and likeness,  
and adorned him with Thine every  
gift; Who givest wisdom and un  
derstanding to him that asketh,  
and Who despisest not him that  
sinneth, but hast appointed repen  
tance unto salvation; Who hast  
vouchsafed us, Thy lowly and un  
worthy servants, even in this hour  
to stand before the glory of Thy  
holy altar, and to offer Thee due  
worship and glorification: Do  
Thou, O Master, accept from the

оуѣтъ насѣ грѣшныхѣ трисѣѣю  
пѣенѣ, ѡ посѣѣти насѣ ко бѣлѣгѣ  
своѣй. Прѣсѣти насѣ всѣко прѣ  
грѣшеніѣ вѣольное же ѡ невольное,  
ѡсѣти насѣ дѣша ѡ тѣлесѣ, ѡ  
дѣждѣ насѣ вѣ прѣподѣбѣи сѣ  
жнѣти тѣбѣ ко всѣ днѣ жнѣотѣ  
нашегѣ, молнѣтѣмн прѣсѣтѣм  
бѣѣ ѡ всѣхѣ сѣтѣхѣ, ѡже ѡ вѣка  
тѣбѣ бѣлѣгоднѣвшихѣ.

Бѣгда же наѣнѣтъ гѣлѣти гѣлаѣ, ѡ  
нѣѣ, посѣднѣи конѣакѣ, дѣакѣнѣ гѣлѣтъ  
ісѣрѣю тѣхнѣмн гѣлѣсѣмн:

Бѣлѣгѣловнѣ, всѣко, вѣрѣма  
трисѣтѣгѣ.

Ісѣрѣи же зрѣ ко прѣсѣтѣлѣ гѣлѣтъ  
вѣзгѣлѣ: Іѣкѣ сѣтъ сѣнѣ бѣже насѣ,  
ѡ тѣбѣ сѣлѣвѣ вѣзсѣлѣемн, ѡцѣ  
ѡ сѣнѣ ѡ сѣтѣомѣ дѣхѣ, нѣѣ ѡ прѣнѣ.

Дѣакѣнѣ показѣ рѣкѣю со оуларѣмн  
ко вѣнѣшнѣмн, гѣлѣгѣлѣтъ вѣлѣгѣлѣнѣ:

mouths of us sinners the thrice-  
holy hymn, and visit us in Thy  
goodness. Pardon us every trans-  
gression, voluntary and involun-  
tary. Sanctify our souls and bodies,  
and grant us to serve Thee in holi-  
ness all the days of our life,  
through the prayers of the most  
holy Mother of God and of all the  
saints who from ages past have  
been well-pleasing unto Thee.

When the *Glory, Now and ever* of the fi-  
nal kontakion are begun, the deacon says to  
the priest in a low voice:

**Bless, master, the time of  
the Thrice-holy.**

The priest, facing the altar, says the  
Exclamation:

**For holy art Thou, O our God,  
and unto Thee do we send up glo-  
ry, to the Father, and to the Son,  
and to the Holy Spirit, now and  
ever.**

With his orarion in his hand, the deacon  
points to those without and says in a loud  
voice:

и́ вѣкѣ вѣкѣмъ.

Прѣвцы́ же рече́тъ: ѿми́нь, и́ пою́тъ  
трѣ́тѣе.

и́ пою́тъ трѣ́тѣе. пе́рвыи ли́къ поётъ  
ѣди́ножды. та́же, вто́рой ли́къ ѣди́но  
жды. посе́мъ пе́рвыи ли́къ, ѿ. и́ па́ки вто  
ры́и ли́къ, сла́ва, и́ ны́нѣ, е́тъи  
безе́мѣртныи. посе́мъ пе́рвыи же ли́къ,  
поётъ, трѣ́тѣе, ѣди́нъ ли́къ по ѣди́номъ,  
пережидаетъ, а́ не вкѣпѣ.

И́срѣй же и́ дѣа́конъ, гла́голюще и́ е́мни къ  
себѣ́ вѣтай трѣ́тѣе трѣ́жды, и́ твора́тъ  
вкѣпѣ́ трѣ́ покло́ны прѣдъ е́тъи́мъ  
прѣ́толомъ. По сконча́ннн же трѣ́таго́,  
глаго́летъ дѣа́конъ И́срѣю:

Пове́ли вѣ́ко.

И́срѣй глаго́летъ: Пове́ли́емъ гд́и́мъ  
нѣ́сѣ́ оу́тверди́шасѣ́, и́ дѣ́хомъ  
оу́стѣ́ е́гоу́ вѣ́ е́ла и́хъ.

дѣа́конъ глаго́летъ: Бл́гослови́ вѣ́ко  
и́зы́ти ко е́то́мъ мѣ́стѣ́.

И́срѣй же ѿхо́дѣ́ къ го́рнемъ мѣ́стѣ́  
глаго́летъ: Бл́гослови́мъ гра́дыи́ вѣ́ и́ма  
гд́и́.

And unto the ages of ages.

The chanters respond: Amen, and they  
sing the Trisagion.

The first choir sings it once; then the sec  
ond choir, once; then the first choir once  
again. The second choir sings Glory, Now and  
ever, Holy Immortal One. Then the first choir  
sings the Trisagion again. The choirs sing sep  
arately, not all together, but one choir waiting  
for the other to finish.

The priest and the deacon say the Trisagion  
to themselves secretly, thrice. They make  
three bows together before the holy altar.  
After the completion of the Trisagion, the dea  
con says to the priest:

Command, master.

The priest says: By the command of  
the Lord were the heavens estab  
lished and all the might of them by  
the Spirit of His mouth.

The deacon says: Bless, master, our  
going to the holy place.

The priest, going toward the high place,  
says: Blessed is He that cometh in  
the Name of the Lord.

ДІАКОНЪ ГЛ҃ЕТЪ: БЛ҃ГѢНЪ ВЛ҃КО ГОРНІИ  
ПР҃ТѢОЛЪ.

ІСР҃ІЙ: БЛ҃ГОСЛОВЕ́НЪ Е́СІИ, І́ЖЕ НА  
ПР҃ТѢОЛѢ СЛА́ВЫ ЦР҃КВІА СВОЕГѢ  
СЕДѢ́И, ВСЕГДА́, І́ ННѢ́ І́ ПР҃НѢ́ І́  
ВѢ́КИ ВѢ́КѢ́МЪ, А́МІНЬ.

ГЛ҃ЕТЪ ДІАКОНЪ: РѢ́ШЕМЪ.

ІСР҃ІЙ: МІ́РЪ ВСѢ́МЪ. ЧТѢ́ЦЪ: І́  
ДѢ́ХОВИ ТВОЕ́МЪ.

ДІАКОНЪ: ПРЕМЪ́ДРОСТЬ, РѢ́ШЕМЪ.

ЧТѢ́ЦЪ: ПРОКІ́МЕНЪ, ПСА́ЛОМЪ ДА́ВІДЪ.

І́ ГЛ҃ЕТЪ ПРОКІ́МЕНЪ А́ПѢ́ЛЪ. І́  
ПРОКІ́МЕНЪ ПОЕ́ТЪ ПЕР́ВЫИ ЛІ́КЪ. ТА́ЖЕ,  
ЧТѢ́ЦЪ ГЛ҃ЕТЪ. СТИ́ХЪ, І́ ПО СТИ́ХѢ́ ВТО́РЫИ  
ЛІ́КЪ ПОЕ́ТЪ ТО́Й ЖЕ ПРОКІ́МЕНЪ. І́ ПА́КИ  
ЧТѢ́ЦЪ ГЛ҃ЕТЪ ПРѢ́ДЪ І́ ПОЕ́ТЪ ПЕР́ВЫИ ЛІ́КЪ.  
А́ЩЕ ЛИ Е́СТЬ СТО́МЪ ПРОКІ́МЕНЪ, І́ ЧТѢ́ЦЪ  
СКА́ЖЕТЪ ПЕР́ВОМЪ ЛІ́КЪ ВМѢ́СТѢ  
ДНЕВНА́ГѢ.

ДІАКОНЪ ГЛ҃ЕТЪ, ПРЕМЪ́ДРОСТЬ.  
ЧТѢ́ЦЪ, НАДПИСА́НІЕ А́ПѢ́ЛОКО.

ДІАКОНЪ: РѢ́ШЕМЪ.

The deacon says: **Bless, master, the  
high throne.**

The priest: **Blessed art Thou Who  
sittest upon the throne of glory of  
Thy kingdom, always, now and  
ever, and unto the ages of ages,  
Amen.**

The deacon says: **Let us attend.**

The priest: **Peace be unto all. The  
reader: And to thy spirit**

The deacon again: **Wisdom, Let us  
attend.**

The reader: The prokeimenon, Psalm of  
David.

He says the prokeimenon of the Epistle.  
The first choir sings the prokeimenon. Then  
the reader says the verse, and the second choir  
repeats the prokeimenon. The reader says the  
prokeimenon once again, and the first choir  
again sings it. If there is also a prokeimenon  
for a saint's day, the reader says it, the first  
choir sings it instead of repeating the  
prokeimenon of the day.

The deacon says: **Wisdom.** The reader  
states the title of the Epistle.

The deacon says: **Let us attend.**

ѿпѣлꙋ же чтѡмꙋ, іѡрѣй стѣдѣтъ, а діаконꙋ предꙋ нѣмꙋ стоѣтъ.

ѿгда же ѿпѣлꙋ чтѡмꙋ, взѣмꙋ діаконꙋ каднѣло и ѿмѣанꙋ, приходѣтъ ко іѡрѣю гл҃а.

Бл҃гоговѣнѣ вл҃ко каднѣло и ѿмѣанꙋ. гд҃ꙋ помѡлимсѧ. гд҃и помилꙋй.

И вл҃чѣтъ іѡрѣй рꙋкою, кр҃ста ѿбразꙋ творѣ на каднѣлѣ, и мл҃твꙋ гл҃етъ: каднѣло приносѣмꙋ. діаконꙋ кадѣтъ ст҃ѣи прѣдѡлꙋ, і предѣ и ѡкр҃тъ, да гл҃етъ же діаконꙋ себѣ тай, ѡлѡмꙋ, и, ѿгда кадѣтъ. таже ст҃ѣи жер҃твеникꙋ. на нѣмже ст҃ѣи и ѡлтарѣ вѣсь, и двѣри цр҃кѣи, и на цр҃ковѣ, прѣже настоѣтелѧ, и на правѣи крылосꙋ, и на лѣвѣи, и кꙋ западнымꙋ двѣремꙋ, и пакѣ настоѣтелѧ. и ѡбратѣсѧ кꙋ востѡкꙋ, пакѣ прѣдѡлꙋ кадѣтъ предѣ и іѡрѣю.

По скончаніи же ѿпѣла діаконꙋ. вѡнмемꙋ.

іѡрѣй востѡкꙋ, гл҃етъ. Мирꙋ ти.

чт҃ецꙋ. и дх҃ови твоємꙋ.

While the Epistle is being read, the priest sits, but the deacon stands before him.

While the Epistle is read, the deacon takes the censer and incense, and comes to the priest saying:

**Bless, master, the censer and incense. Let us pray to the Lord. Lord have mercy.**

The priest blesses the censer, making the sign of the Cross over it with his hand, and saying the prayer: *Incense do we offer unto Thee.* The deacon censens the altar from the front and all around, as he says to himself secretly Psalm 50. He then censens the table of oblation, where the holy things are, the whole sanctuary, the royal doors, and then the church--the rector first, then the right choir, the left choir, toward the western doors, and the rector once again. Turning to the east, he again censens the altar from the front, and the priest.

After the Epistle, the deacon says: **Let us attend.**

Having risen from his place, the priest says: **Peace be unto thee.**

**The reader:** And to thy spirit.



дїакоуз. Премѹдростѣ конмемз.

Чтѣцз. Пѣомз дѣдовз, аллаѹїа.

Прѣкцы же поютъ аллаѹїа, пѣрвын  
лнѣз, ѡ. н ѣгда пропоютъ, н чтѣцз  
глѣтъ, стнхъ. н по стнхѣ, вторын лнѣз  
поѣтъ аллаѹїа, ѡ. тѣже, чтѣцз глѣтъ  
вторын стнхъ. н по стнхѣ пѣрвын лнѣз  
поѣтъ аллаѹїа, ѡ. тѣже, чтѣцз глѣтъ  
вторѣмъ апѣтла, стнхъ, н поѣмз пакн  
вторын лнѣз поѣтъ. тѣже чтѣцз глѣтъ,  
аллаѹїа, н пѣрвын лнѣз поѣтъ третю,  
аллаѹїа. Тѣже ѣрѣн глѣтъ млѣтвѣ,  
стоѡ на горнѣмъ мѣстѣ кз востокѣ.

Росїѡнъ въ ѣрцѣхъ нашихъ вѣко,  
Бѣгораѹмїа твоѣмъ не прнстѹ  
пнын свѣтъ, н мыслн нашеѣ ѡчи  
ѡвѣрзи, во ѣже разѹмѣти  
ѣвѣлка твоѡ проповѣданїа.  
Вложн же намъ н стрѣхъ  
вѣѣствѣныхъ тн заповѣдей, ѣкѡ  
да тѣлѣснаѣ желѡнїа попрѣвше,  
дѣховное жнтельство проѣдемъ,  
всѣгда ѣже ко бѣгоѹгождѣнїю

The deacon: Wisdom, Let us at-  
tend.

The reader: Psalm of David, Alleluia.

The choirs sing Alleluia. The first choir  
sings it once. When it finishes, the reader says  
the verse. After the verse, the second choir  
sings Alleluia once. Then the reader says the  
second verse. After the verse, the first choir  
sings Alleluia. Then the reader says the verse  
of the second Epistle. The second choir sings  
Alleluia. Then the reader says Alleluia, and  
the first choir sings Alleluia for the third time.  
At this time, the priest, standing before the  
high place and facing east, says the prayer:

Master, make the unap-  
proachable light of Thy di-  
vine knowledge to shine in our  
hearts, and open the eyes of our  
mind to understand the preaching  
of Thy Gospel. Instill in us also the  
fear of Thy divine commandments,  
that trampling down all bodily de-  
sires, we may pursue a spiritual  
life, and that we may both think  
and do always that which is well-



твоѣмъ ѿ мѡдрѣствѣмъ ѿ  
творѣмъ. Ты бо ѿсѣи просвѣщенїе  
душъ нашихъ, христѣ бже, ѿ тебѣ  
славъ воссылаемъ, со безначаль  
нымъ ти оцѣмъ ѿ извѣстѣмъ  
ѿ блгѣмъ ѿ животворящимъ ти  
дхѡмъ, ннѣ ѿ прѣвѣ ѿ во вѣки  
вѣкѡмъ, аминь.

Поѣмъ ѿсѣи глѣтъ вѣтъ  
мѣтъ ѿтаго ѿвѣтъ:

**Г**дѣ бже нашъ, приклонѣи сѣца  
наша ѿ послѣдѣнїе бжѣтвенныхъ  
ти повелѣнїи, ѿ ѡвратѣи очи  
помышлѣнїа нашегѡ, не прилѣ  
жати ѿ пѣтѡшнаа мѣра сего, но  
внѣдѣти намъ красотѣ славы  
твоѣа сподоби. Иже ты ѿсѣи бже  
нашъ, бже мѣловати, мѣтвѣми  
прѣчѣтѣа ти мѣре прѣчѣтѣа вѣцы,  
ѿ всехвалѣныхъ апѣлъ, ѿ  
ѿвѣнствъ, матѣа, мѣрка, лѣкѣ  
ѿ ѿаанна, иже молѣтвѣми спасѣи

pleasing to Thee, for Thou art the  
enlightenment of our souls and  
bodies, O Christ our God, and  
unto Thee do we send up glory, to-  
gether with Thine unoriginate  
Father, and Thy most holy, good  
and life-giving Spirit, now and  
ever, and unto the ages of ages,  
Amen.

Then the priest says secretly  
the Prayer of the Holy Gospel.

**O** Lord our God, incline our  
hearts unto the hearing of  
Thy divine commands; turn away  
the eyes of our thoughts from at-  
tachment to the trifling things of  
this world; rather vouchsafe that  
we may behold the beauty of Thy  
glory; for Thou art our God, the  
God Who hast mercy through the  
prayers of Thy most pure Mother,  
the most holy Mother of God, and  
of the all-praised apostles and  
evangelists Matthew, Mark, Luke  
and John. Through their prayers

и́ помѣлѣи́ насѣ , ꙗ́ко бѣгѣи́  
человѣколюбецѣ .

По каженіи же діаконъ ѿдаѣхъ кадѣло ,  
вѣзметъ свѣтъ крѣтъ со прѣтѣла , и́ поло-  
житъ ѿгѣ на правѣи рѣцѣ на оуларѣ , при-  
носѣтъ ко іереею . Іерей же вѣзметъ свѣтъ  
крѣтъ , и́ знаменасѣ имъ цѣлуетъ ѿгѣ  
глаголю :

Силоу и́ заступленіемъ чѣна́  
гво крѣтѣ твоегѣ , гдѣи́ помѣлѣи́  
мѣ и́ помози́ ми грѣшномѣ .

И́ потѣмъ бѣгѣтъ діаконъ . діаконъ  
же прѣимъ крѣтъ , и́ поцѣлоуѣхъ , глѣтъ  
чѣ же ꙗ́коже и́ іерей , и́ полагаѣтъ ѿгѣ  
на свѣтъ прѣтѣла . ꙗ́коже ли же іерей  
ѿдѣи́хъ сѣжитъ , кадѣтъ сѣмъ по́ чинѣ ,  
ꙗ́коже прѣдѣи́ оуказаѣа . Тѣже діаконъ ,  
сѣтъ прѣдѣи́ свѣтъ прѣтѣломъ , творѣтъ  
трѣи́ поклоны , и́ потѣмъ глѣтъ  
велеглаголю :

Благословѣи́ вѣко бѣговѣстѣи́ти  
бѣговѣстѣи́е сѣтъ сѣмъ сѣмъ и́ вѣ

save and have mercy on us, for  
Thou art good and lovest man.

After the censuring, the deacon puts aside  
the censer. He takes the Holy Cross from the  
altar, places it on the orarion in his right hand,  
and brings it to the priest. The priest takes the  
holy Cross, crosses himself with it, and kisses  
it, saying:

By the power and protection of  
Thy precious Cross, O Lord, have  
mercy on me, and help me, a sin-  
ner.

Then he blesses the deacon. The deacon  
takes the Cross and kisses it, saying the same  
words as the priest. He replaces the Cross on  
the holy altar. If, however, a priest serves  
alone [without a deacon], he himself censes in  
the proper order, as was indicated earlier.  
Then the deacon stands before the holy altar,  
makes three bows and says aloud:

Bless, master, the proclama-  
tion of the good tidings of the  
holy, glorious, all-praised, uni-

ХВА́ЛЬНАГО ВСЕЛѢ́НСКАГО БЛАГОВѢ́СТНИКА, А́ПЛА И ѿВѢ́ЛІСТА И́МѢХЪ.

И взѣ́мъ дѣ́акоу е́тоу ѿВѢ́ліе, и еста́нетъ протѣ́къ іерѣ́а. іерѣ́й е́тоу на го́рнемъ мѣ́стѣ, глѣ́тъ:

Бѣ́тъ за моли́тъвъ е́таго сла́внаго и всехва́льнаго вселѣ́нскаго благовѣ́стника, а́пла и ѿВѢ́лїста И́МѢХЪ, да́стъ ти глаго́лъ во ѿ́же благовѣ́стїи е́аго мно́го.

Дѣ́акоу же покло́нѣа іерѣ́ю, ие́ходѣтъ црѣ́кни двѣ́рми на о́бычное мѣ́сто.

Та́же іерѣ́й глѣ́тъ велегла́сно: Премѹ́дрость, прѣ́стї, о́услы́шимъ е́таго ѿВѢ́ліа.

Дѣ́акоу глѣ́тъ: ѿ И́МѢХЪ е́таго ѿВѢ́ліа чте́нїе.

іерѣ́й: БѢ́гнемъ.

ѿще ли е́аже дѣ́акоу, то́й дѣ́акоу глѣ́тъ: Премѹ́дрость, прѣ́стї: та́коже и БѢ́гнемъ.

versal, herald, apostle and evangelist **N**.

The deacon takes up the Holy Gospel and stands opposite the priest. Standing at the high place, the priest says:

**May** God, through the prayers of the holy, glorious, all-praised, universal, herald, apostle and evangelist **N**., give thee speech to proclaim the good tidings with great power.

The deacon having bowed to the priest, goes out by way of the royal doors to the usual place.

Then the priest says, aloud: **Wisdom, Upright.** Let us hear the Holy Gospel.

The deacon says: **A** reading from the Holy Gospel according to [Saint] **N**.

The priest says: **Let us attend.**

If a second deacon is also serving, it is he who says *Wisdom! Upright! [Let us hear the Holy Gospel]* and *Let us attend*.

Кончанъ же бывшъ сѣомъ ѡвѣлю, при  
ходитъ ѡрѣи ѿ горнаго мѣста, и ставъ  
во сѣихъ дверехъ. прїемлетъ оу дїакона  
сѣе ѡвѣлю. тихо глаголю.

**Миръ ти.**

и цѣлуетъ сѣе ѡвѣлю. аще ли есть  
и инѣи сѣжащи, цѣлуютъ вси сѣе  
ѡвѣлю. и поставляютъ на сѣмъ  
прѣтолѣ, позади алтона, алтонъ же  
распростираютъ на сѣмъ прѣтолѣ, и дѣже  
поставити сѣа. дїаконъ же ставъ на  
обычномъ мѣстѣ, противъ сѣихъ  
дверей, глаголетъ ѡктенїю, сїце.

**Рцемъ вси. Гдѣ помилуй.**

**Ѿ** всеа души, и ѿ всего помы  
шленїа, рце вси. **Гдѣ помилуй.**

**Гдѣ** вседержителю бже оцъ  
нашъ, моли мѣа. **Гдѣ помилуй.**

**Помилуй** насъ бже повелїи  
милости твоей, моли мѣа ти гдѣ  
оуслыши и помилуй. **Гдѣ помилуй,**  
**г.**

**Бже** моли мѣа ѿ странѣ сѣй, и  
властехъ и воцехъ сѣа, и ѿ право

When the Holy Gospel is finished, the  
priest comes from the high place, stands at the  
holy doors, receives the Holy Gospel from the  
deacon, and says to him quietly:

**Peace be unto thee.**

The priest kisses the holy Gospel. If there  
are other concelebrants, they all kiss the Holy  
Gospel, and place it on the holy altar, behind  
the eilikon, and they spread out the eilikon on  
the holy altar where the holy things are to be  
placed. The deacon goes and stands at his usual  
place opposite the holy doors. He says the  
Litany thus:

**Let us all say. Lord have mercy.**

**With all our soul and all our  
mind, let us all say: Lord have mercy.**

**O Lord Almighty, God of our fa-  
thers, we pray Thee. Lord have mercy.**

**Have mercy on us, O God, ac-  
cording to Thy great mercy; we  
pray Thee, O Lord, hearken and  
have mercy. Lord have mercy, 3.**

**Furthermore we pray for this  
country, for its civil authorities**

сла́вныхъ живѣщихъ вѣ́й, ѿ  
ѡставле́нїи грѣхѣ́ ихъ, ѿ ѣ́же  
нѣба́внн гдѣ́и лю́ди своѧ ѡ  
вра́гъ, вѣ́днмыхъ ѿ невѣ́днмыхъ,  
въ насъ же о́утверди́ти є́дино  
мы́слїе, бра́толюбіе ѿ бл҃гоче́стїе,  
рце́мъ всѧ. Гд҃и помнѧ, **ѿ**

**ісрѣ́й гл҃ѣтъ, моли́твѣ сїю́,  
приле́жнаго моле́нїа. вѣ́й.**

**Г**д҃и бже́ насъ, приле́жное сѣ  
моле́нїе прї́мнѣ ѡ́ своихъ ра́бъ,  
ѿ помнѧ́ на по́множе́ствѣ́ мѧ́ти  
твоѧ́, ѿ щедро́ты твоѧ́ ни́зпослѧ́  
на́мъ, ѿ на всѧ́ лю́ди твоѧ́,  
ча́ющїи́ бже́ ѡ́ тебѣ́ бога́тыа  
мѧ́ти;

**ѿ**ще́ мо́лимсѧ ѡ́ патриа́рхѣ́  
на́ше, **і́мѣ́,** [ѿ митрополи́тѣ́  
на́шемъ **і́мѣ́,** ѿ архіе́пископѣ́ на́шемъ **і́мѣ́,**  
ѿ е́пископѣ́ на́шемъ, **і́мѣ́], ѿ здра́вїи ѿ**  
ѡспасе́нїи. Гд҃и помнѧ, **ѿ**

and armed forces; and for the  
Orthodox who dwell therein, and  
for the remission of their sins; and  
that the Lord deliver His people  
from enemies, visible and invis-  
ible, and confirm in us oneness of  
mind, brotherly love and piety, let  
us all say: **Lord have mercy, 12.**

**The priest prays this Prayer of Fervent  
Supplication, secretly:**

**О** Lord our God, accept this  
fervent supplication from  
Thy servants, and have mercy on  
us according to the multitude of  
Thy mercies, and send down Thy  
bounties upon us and upon all Thy  
people who await of Thee rich  
mercy.

**Furthermore, we pray for our  
Patriarch N., [and for our Metropolitan N.,  
and for our Archbishop N., or our Bishop N.] for  
health and for salvation. Lord have  
mercy, 3.**

ѢЩЕ МОЛИМСА ГДѸ БГѸ  
НАШЕМѸ, ПОМНІЛОВАТИ РАБѸ СВОИХѸ  
ІМКЪ, ОУМНОЖИТИ ЛѢТѸ ЖИВОТѸ  
ИХѸ, И ИЗБАВИТИ ИХѸ ѿ ВСАКІА  
СКОРБИ ГНЕВА И НѢЖДИ, И  
ѿ ВСАКІА БОЛѢЗНИ, ДУШЕВНЫА И  
ТѢЛЕСНЫА, И ПРОСТИТИ ИМЪ ВСАКОЕ  
СОГРѢШЕНІЕ ВОЛНОЕ И НЕВОЛНОЕ,  
РЦЕМЪ ВСИ. ГДѢ ПОМНІАИ, КІ

ѢЩЕ МОЛИМСА ѿ БЛГОПРЕБЫ  
ВАНІИ, ѿ МИРѢ, И ѿ ТИШИНѢ, И  
ѿ ОУСПРОЕНІИ, И ѿ ОСТАВЛЕНІИ  
ГРѢХѸВѸ ВСЕГѸ ПРАВОСЛАВНАГО  
ХРИСТІАНСТВА, РЦЕМЪ ВСИ. ГДѢ  
ПОМНІАИ, КІ

ѦЩЕ ЛИ ЁСТЬ МОНАСТЫРЬ, РЦИ ЕЕ.

ѢЩЕ МОЛИМСА ѿ ОЦѢ НАШЕ ИГОУМЕНѢ  
ІМКЪ, И ѿ ВСЕИ, ІАЖЕ ѿ ХРІСТѢ БРАТІИ  
НАШЕИ, ѿ ЗДРАВІИ И ѿ СПАСЕНІИ. ГДѢ  
ПОМНІАИ, Г.

ѢЩЕ МОЛИМСА ѿ ВСѢХѸ СЛѸ  
ЖАЩИ И ѿ ПОСЛУЖИВШИХѸ ВО СѢБѸ

Furthermore, we pray to the Lord our God, that He have mercy on His servants **NN.**, and that He increase the years of their lives, and deliver them from all tribulation, wrath and need, and from every disease of soul and body, and forgive them every transgression, voluntary and involuntary, let us all say: **Lord have mercy, 12.**

Furthermore, we pray for the prosperity, peace, tranquility, order, and remission of sins of all Orthodox Christendom, let us all say: **Lord have mercy, 12.**

**If in a monastery, add this petition:**

Furthermore, we pray for our father, Abbot **N.**; for all our brethren in Christ; and for their health and salvation. **Lord have mercy, 3**

Furthermore we pray for all who serve or have served in this holy

хра́мѣ сѣмъ. [ ѿце ѣсть монастырьъ,  
рцы. во стѣнѣ ѡбители сей, ] ѡ здрáвїи  
и ѡ спсѣніи. Гдѣ помнѣи. ѿ.

ѿце ѣсть кромѣ монастырѣ,  
приложимъ и сѣ: ѿще мо́лимсѧ ѡ  
прѣдсто́ящихъ лю́дехъ, и ча́ющихъ  
ѣже ѡ тебѣ вели́кѧ мл̑ти, ѡ  
здрáвїи и ѡ спсѣніи. Гдѣ помнѣи. ѿ.

ѿще мо́лимсѧ ѡ твора́щихъ  
милосѣию, ѡ здрáвїи и ѡ  
спсѣніи. Гдѣ помнѣи. ѿ.

ѿще мо́лимсѧ за всю брáтїю и  
за всѧ хр̑тіа́ны, ѡ здрáвїи и ѡ  
спсѣніи. Гдѣ помнѣи. ѿ.

во́згласъ. И́ко мл̑тнѣхъ и чл̑ко  
лю́бещъ бг̑хъ ѣси. и тебѣ сла́вѣ во́з  
сыла́емъ, о́цѣ и сн̑хъ и стѣ́омѣ  
дх̑хъ, ннѣ и пр̑нѡ и во́ вѣки  
вѣ́кѡ. а́минь.

temple (if in a monastery: in this holy  
house) and for their health and sal-  
vation. Lord have mercy, 3.

Outside a monastery we add this:  
Furthermore, we pray for the peo-  
ple here present; for them that  
await of Thee great mercies; and  
for their health and salvation. Lord  
have mercy, 3.

Furthermore, we pray for those  
who give alms; and for their health  
and salvation. Lord have mercy, 3.

Furthermore, we pray for all the  
brethren and for all Christians;  
and for their health and salvation.  
Lord have mercy, 3.

Exclamation: For Thou art a merci-  
ful God and lovest mankind, and  
unto Thee do we send up glory, to  
the Father and to the Son and to  
the Holy Spirit, now and ever, and  
unto the ages of ages. Amen.





ѿще ли вѣдетъ ѡ оубоѣвшихъ приношеніе,  
дѣлакохъ, ѿнѣ іерей, глѣтъ ѡктеніѣ сѣѣ.

Ѿще молимо ѡ ѡбтѣвленіи согрѣшеніихъ  
ѿже во бѣженіи пѣмѣти прѣстѣвѣвшихъ рѣбъ  
твоихъ, ѿмѣхъ, ѡ нѣхъже поминаніе твоихъ.  
Прѣвѣцѣ же, гдѣ помнѣи, ѿ.

Ѿ прѣгнѣи ѿмѣ вѣско согрѣшеніе вѣльное ѿ  
невѣльное. гдѣ помнѣи, ѿ.

ѿко да гдѣ бѣхъ нѣхъ оубоѣвшихъ дѣшѣ ѿхъ вѣ  
мѣстѣ свѣтѣ, вѣ мѣстѣ злѣчнѣ, вѣ мѣстѣ  
покойнѣ, ѿ нѣдрѣхъ авраѣма ѿ ісаѣа ѿ іакова.  
гдѣ помнѣи, ѿ.

Милостѣ бѣжѣи ѿ црѣво нѣное, ѿ ѡбтѣвленіе  
грѣхѣхъ ѿпросѣхъ чѣмѣ, ѿ сѣмѣ свѣѣ ѿ дрѣхъ  
дрѣхъ, ѿ вѣхъ жнѣхъ нѣхъ хрѣѣ бѣхъ прѣдѣдѣмѣ.  
ѿ прѣвѣцѣ, тѣѣ гдѣ.

дѣлакохъ: гдѣ помолѣмо. Прѣвѣцѣ: гдѣ  
помнѣи, ѿ.

іерей глаголетъ молиѣѣ  
за оубоѣхъ:

Бже дѣхѣхъ ѿ вѣско плѣти, ѿже смѣртѣ  
попрѣвѣи ѿ дѣлакола оубоѣзѣнѣхъ, ѿ жнѣ  
вѣхъ мѣрѣ вѣмѣ дарѣвѣхъ, сѣмѣ покой гдѣ



If there is a commemoration of the faithful departed, the  
priest or deacon says this litany:

Furthermore we pray for the remission of  
the sins of Thy servants NN., who have de-  
parted in blessed memory (for whom we make  
this commemoration.) Lord have mercy. (3)

That they be forgiven every transgression,  
voluntary and involuntary. Lord have mercy.  
(3)

That the Lord our God would establish  
their souls in a place of brightness, a place of  
green pasture, a place of rest, in the bosom of  
Abraham, Isaac and Jacob. Lord have mercy.  
(3)

Having implored for them the mercy of  
God, the kingdom of heaven and the remis-  
sion of sins, let us commit ourselves and one  
another and all our life unto Christ our God.  
To Thee, O Lord.

Deacon: Let us pray to the Lord. Chanters:  
Lord have mercy. (40)

The priest says this Prayer  
for the Departed, secretly:

O God of spirits and of all flesh, Who hast  
trampled down death and defeated the  
devil and given life unto all the world: Do  
Thou Thyself, O Lord, give rest to the souls of

дѣшѣ ѿже во бѣжѣннѣй пѣмѣти прѣстѣвѣ  
шнѣа рѣбѣ твоѣхѣ, **ѿмѣхѣ**, въ мѣстѣ  
свѣтлѣ, въ мѣстѣ зѣлѣнѣ, въ мѣстѣ  
покойнѣ, ѿнѣдѣ же ѿбѣжѣ всѣа болѣзнь,  
и печаль, и воздыханіе, и всѣа согрѣшеніе  
содѣланное ѿми, словомъ и дѣломъ и помы  
шленіемъ, ѿкоу бѣгнѣ чѣлоубецъ бѣхѣ прѣтѣ,  
ѿкоу нѣсть чѣла, ѿже живѣ бывѣ, и къ тебѣ  
не согрѣшнѣ. токумъ ты ѣдинѣ кроуѣ всѣакоу  
грѣхѣ, прѣвѣа твоѣ прѣвѣа коу бѣкнѣ, и слово  
твоѣ истина.

**Возгласъ:** **ѿкоу** ты ѣси воскресѣніе, и  
животъ и покой ѿже во бѣжѣннѣй пѣмѣти  
прѣстѣвѣшнѣа рѣбѣ твоѣхѣ **ѿмѣхѣ**, ѿ нѣхѣ же  
и помнѣніе творѣмъ, хрѣтѣ бѣже нашѣ, и  
тебѣ славу возсылаемъ, со безначальнымъ  
тѣмъ оцѣмъ, и со прѣтѣмъ и бѣгнѣмъ и живѣ  
творѣщимъ тѣмъ дѣомъ, нѣмъ и прѣмъ и коу  
бѣкнѣ вѣкомъ.

**ѿще ли ѣсть сѣвѣота маслѣотнаѣ, ѿли  
сѣвѣоты великаго постѣ, вѣ, гѣ, дѣ, и сѣвѣота  
ѣ по пѣсѣ, глѣсѣа ѣѣ ѣктеніѣмъ вѣмѣсѣмъ  
вышѣпѣсанныѣ:**

**ѿще** молиме ѿ ѿстѣвленнѣхѣ согрѣшеннѣхѣ  
ѿже во бѣжѣннѣй пѣмѣти прѣстѣвѣшнѣа рѣбѣ  
твоѣхѣ, сѣтѣшнѣхѣ вселѣнскѣхѣ патрѣархѣ,  
бѣгочесѣннѣхѣ црѣи и црѣицѣ, прѣосѣщеннѣхѣ  
митрополѣтѣхѣ, бѣговѣрнѣхѣ великѣхѣ

Thy servants , **NN.**, who have departed in  
blessed memory, in a place of brightness, a  
place of green pasture, a place of rest, whence  
all sickness, sadness, and sighing have fled  
away. Inasmuch as Thou art God, Who art  
good and lovest mankind, forgive every trans-  
gression committed by them, in word, deed  
and thought. For there is no man that hath  
lived and not sinned against Thee; for Thou  
alone art without sin; Thy righteousness is an  
everlasting righteousness, and Thy word is  
truth.

**Exclamation:** For Thou art the Resurrection  
and the Life and the Rest of Thy servants **NN.**,  
who have departed in blessed memory, for  
whom we make this commemoration, O  
Christ our God, and unto Thee do we send up  
glory, with Thine unoriginate Father and Thy  
most holy, good and life-giving Spirit, now  
and ever, and unto the ages of ages.

If it is Saturday of Meat-Fare Week, the second, third, or  
fourth Saturday of Great Lent, or the seventh Saturday after  
Pascha, the following petitions are said instead of those  
above:

Furthermore we pray for the remission of  
sins of Thy servants who have departed in  
blessed memory: the most holy ecumenical  
patriarchs, pious kings and queens, the most

кнѣзей, и благоверныхъ великихъ кнѣгнѣ, бѣо  
любивыхъ архієпископѣ и єпископѣ, и бѣго  
верныхъ кнѣзей и кнѣгнѣ, архимандритѣ и  
игуменѣ, и всегѣ ещенническѣ и иноче  
скѣ чина, прѣдѣ, оцѣ и братѣи нашихъ,  
иже здѣ лежашихъ и повсюду православныхъ  
христіанъ.

Ѽ прости ги ѿмѣ велико согрѣшеніе и прочѣ.  
также ісусѣ, гл҃етъ мѣтѣ въ тѣи, бже дховѣмъ.  
и возгласъ, писана на зади.

☆ ☆ ☆

Прѣвцы поютъ, ѿмѣнѣ.

Также діаконъ гл҃етъ: Помолѣтѣ  
ѡглашенніи ко гдѣ. Гдѣ помѣлѣи.

Верніи ѡ ѡглашенныхъ помо  
лѣтѣ, ѿкѣ да гдѣ помѣлѣетъ  
иѣхъ. Гдѣ помѣлѣи.

Ѽгласитъ иѣхъ словѣмъ истин  
нымъ. Гдѣ помѣлѣи.

Ѽкрыетъ ѿмѣ євѣліе прѣдѣ.  
Гдѣ помѣлѣи.

Прієдинитъ иѣхъ стѣи своѣи

reverend metropolitans, right-believing great  
princes, and right-believing great princesses,  
God-loving archbishops and bishops, right-  
believing princes and princesses, archiman-  
drites, abbots and all the priestly and monas-  
tic ranks, our forefathers, fathers and  
brethren, Orthodox Christians who lie here  
and in every place.

That they be forgiven every transgres-  
sion... And the rest. And the priest says the secret prayer O  
God of spirits... and the exclamation as given above.

☆ ☆ ☆

The Chanters sing: Amen.

The deacon says: Ye catechumens,  
pray to the Lord. Lord have mercy.

Ye faithful, pray for the catechu-  
mens, that the Lord have mercy on  
them. Lord have mercy.

That He instruct them in the  
word of truth. Lord have mercy.

That He reveal unto them the  
Gospel of righteousness. Lord have  
mercy.

That He unite them to His Holy,

собо́рнѣи ѿ а́пльстѣи цркви. Гдѣи  
поми́лѹи.

Спасѣи, поми́лѹи, заступѣи ѿ  
сохранѣи ихъ бже своєю́ благода́тїю.  
Гдѣи поми́лѹи.

Ѡглаше́ннїи, главы́ ва́ша гдѣви  
прекло́нїте. Пѣвцы: Тебѣ гдѣи.

Мѣтва ѿ ѿглаше́нныхъ прѣжде стѣгѹ  
вознесѣнїа, глаго́летъ ісрѣи вѣтѣи:

Гдѣи бже на́шѹ, ѿже на  
высо́кихъ живѣи ѿ на смн  
рѣ́нныа призира́а, ѿже спасѣ́нїе  
ро́дѹ члѣ́комѹ нїпо́слѹа, є́дино  
ро́днаго чдѣ́на гдѣа на́шего їса  
хрѣ́ста, прїзри на рабы́ твоѣ  
ѿглаше́нныа, прекло́ншыа тебѣ  
своѣ́ выѣ, ѿ сподо́би ихъ во  
вре́мѣа благополѹ́чно ба́нѣ паки  
бытѣ́йствѣи, ѿста́вленїю грѣхѹ́въ  
ѿ ѿдѣ́лнїю не́тлѣнїа. Со́едини  
ихъ стѣ́и твоѣи собо́рнѣи ѿ  
а́пльстѣи цркви ѿ сопричтѣи ихъ

Catholic and Apostolic Church.

Lord have mercy.

Save them, have mercy on them,  
help them and keep them, O God,  
by Thy grace. Lord have mercy.

Ye catechumens, bow your  
heads unto the Lord. Chanters: To  
Thee, O Lord.

Prayer for the Catechumens.,  
which the priest says secretly before the holy  
oblation.

Lord our God, Who dwellest  
on high and lookest upon the  
lowly; Who didst send down the  
salvation of the human race, Thine  
Only-begotten Son, our Lord Jesus  
Christ: Look upon Thy servants  
the catechumens who have bowed  
down their necks before Thee, and  
at a seasonable time vouchsafe  
unto them the laver of regenera-  
tion, the remission of sins and the  
garment of incorruption. Unite  
them to Thy Holy, Catholic and  
Apostolic Church, and number

и́збра́нномѸ тѣ стѣа́дѸ.

**Возгласъ:** Да и́ тѣи́ еѡ на́ми сла́вѣтѡ пречѣ́тноѡ и́ велико́лѣпоѡ и́ма твое́, о́ца и́ сѣна и́ стѣа́гѡ дѣа́, и́и́ѣ и́ прѣ́но и́ во́ вѣ́ки вѣ́кѡмѡ. а́ми́нь.

**Діа́конъ:** Ё́ли́кѡ ѡ́глаше́ннѣи и́зыдѣ́те. а́ще ѣ́сть дрѹ́гѣи́ діа́конъ, возгласѣ́тѡ тѡ́и: ѡ́глаше́ннѣи и́зыдѣ́те. та́же па́ки пе́рвыи: Ё́ли́кѡ ѡ́глаше́ннѣи, и́зыдѣ́те, да не ктѡ ѡ́ ѡ́глаше́ннѣи, но ё́ли́кѡ вѣ́рнѣи, па́ки и́ па́ки ми́ромѡ гдѣ́ по мо́лимѡ. **Діа́къ:** Гдѣ́ по́мни́ѡ.

Мѣ́тва ѡ́ вѣ́рныхъ пе́рваа́,  
по прѡстре́ннѣи и́ли́то́на:

**Б**ла́гоуда́римѡ тѣа́ гдѣ́ бѣ́е сѣла́,  
сподо́бльшаго на́сѡ прѡдѣ́стѣи  
и́и́ѣ стѡ́мѸ твое́мѸ жѣ́ртвенникѸ и́  
припа́сти кѡ щедро́тамѡ твои́мѡ ѡ́  
свои́хъ согрѣ́шеніи́хъ и́ ѡ́ лю́дски́хъ  
невѣ́жы́ствѣи́хъ. При́ими́ бѣ́е

them among Thy chosen flock.

**Exclamation:** That with us they also may glorify Thy most honourable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

**The deacon says:** As many as are catechumens, depart. If there be a second deacon, he exclaims: Catechumens, depart. The first deacon again: As many as are catechumens, depart. Let none of the catechumens remain, but as many as are of the faithful: Again and again in peace let us pray to the Lord. **Choir:** Lord have mercy.

**The First Prayer of the Faithful,  
after the Eilition is Spread out.**

**W**e give thanks unto Thee, O Lord God of hosts, Who hast vouchsafed us even now to stand before Thy holy altar and to fall down before Thy compassion for our sins and for the errors of the people. Accept, O

МОЛѢНІЕ НАШЕ, СОТВОРИ НАСЪ  
ДОСТУПНЫМИ БЫТИ, ѢЖЕ  
ПРИНОСИТИ ТЕБѢ МОЛѢНІА И  
МОЛБЫ И ЖЕРТВЫ БЕЗКРѢВНЫА Ѡ  
ВСѢХЪ ЛЮДЕХЪ ТВОИХЪ. И ОУДОБЛИ  
НАСЪ, ИХЪЖЕ ПОЛОЖИЛЪ ЕСИ ВЪ  
СЛѢДѢ ТВОЕ ѢЮ, ВЪ СИЛѢ ДѢА  
ТВОЕ Ѡ СѢАГѠ, НЕОУДОБНѠ И  
НЕПРЕТКНОВѢННѠ, ВЪ ЧИСТѢ СВИДѢ  
ТЕЛЬСТВѢ СОВѢСТИ НАШЕА, ПРИЗЫ  
ВАТИ ТѢ ВО ВСАКОМЪ ВРЕМЕНИ И  
МѢСТѢ, ЯКѠ ДА ПОСЛАШАА НАСЪ  
МНОГООБРАЗІЕ БЛАГОУГОДІИ ТВОЕА БЛАГОУГОДІИ.

**ДІАКОНЪ:** Застѣпни, спаси, помни  
люди, и сохрани насъ бже своею  
благодатію. Гдѣи помилуй.

**ДІАКОНЪ:** Премѣростъ.

**Іерей, возгласъ:** ИѡкѠ подобаетъ  
ти вса слава, честь и по  
клоненіе, Ѡцѣ и снѣ и сѣомѣ  
дѣхѣ, ннѣ и прѣнѠ и во вѣки

God, our supplication. Make us  
worthy to offer unto Thee  
prayers and entreaties and  
bloodless sacrifices for all Thy  
people. And enable us, whom  
Thou hast appointed to this Thy  
ministry, to call upon Thee in  
the power of Thy Holy Spirit,  
without condemnation or falter-  
ing, with the testimony of a  
clean conscience, at all times  
and in all places; that hearing  
us, Thou mayest be merciful to  
us in Thy manifold goodness.

**Deacon:** Help us, save us, have  
mercy on us, and keep us, O God,  
by Thy grace. Lord have mercy.

**Deacon:** Wisdom.

**The exclamation of the priest:** For  
unto Thee is due all glory, hon-  
our and worship, to the Father  
and to the Son and to the Holy  
Spirit, now and ever, and unto



вѣкѡмъ . Ѿмѣнь .

Тѣже дїаконъ: Пѣки и пѣки  
мїромъ гдѣ помолїмса . Гдѣ  
помнѣй .

Ѿ свѣшнемъ мнѣ и ѡ  
спасѣнїи душъ нашихъ , гдѣ  
помолїмса . Гдѣ помнѣй .

Ѿ мнѣ всегѡ мїра и ѡ бл҃гоу  
тоаїи стѣхъ бжїихъ црквахъ , и  
ѡ совокупленїи вѣхъ , гдѣ  
помолїмса . Гдѣ помнѣй .

Ѿ стѣмъ храмѣ еѣмъ и ѣже  
сѣ вѣроу и бл҃гоговѣнїемъ и со  
страхомъ бжїимъ вхоащїихъ  
воны , гдѣ помолїмса . Гдѣ  
помнѣй .

Ѿ нзбавїтїи насъ ѡ вѣкїа  
скѡбенъ , гнѣва и нѣжди , гдѣ  
помолїмса . Гдѣ помнѣй .

Іерей гл҃етъ мѣтѣ вѣрныхъ ,  
вторѣю :

the ages of ages. Amen.

**Deacon:** Again and again in peace  
let us pray to the Lord. Lord have  
mercy.

**F**or the peace from on high, and  
for the salvation of our souls, let us  
pray to the Lord. Lord have mercy.

**F**or the peace of the whole  
world, for the good estate of the  
holy churches of God, and for the  
union of all, let us pray to the Lord.  
Lord have mercy.

**F**or this holy temple and them  
that with faith, reverence and the  
fear of God enter herein, let us  
pray to the Lord. Lord have mercy.

**T**hat we may be delivered from  
all tribulation, wrath and need, let  
us pray to the Lord. Lord have mercy.

The priest says the  
Second Prayer of the Faithful.



**П**АКИ И МНОГАЖДЫ ТЕБѢ ПРИПА-  
ДАЕМЪ И ТЕБѢ МОЛИМЪ,  
БЛГІИ ЧЛКОЛЮБЧЕ, ІАКЪ ДА  
ПРИЗРѢВЪ НА МЛТВУ НАШУ,  
ОЧИСТИШИ НАША ДША И ТѢЛЕСА ѿ  
ВСАКІА СКВѢРНЫ ПЛОТИ И ДХА, И  
ДАСИ НАМЪ НЕПОВІННУ И НЕОУС-  
ЖДѢННУ ПРЕДСТОАНІЕ СТОАГО  
ТВОЕГО ЖЕРТВЕННИКА. ДАРУИ ЖЕ  
БЖЕ И МОЛАЩИМЪА І НАМН ПРЕ-  
СПѢАНІЕ ЖИТІА И ВѢРЫ, И  
РАЗУМА ДХОВНАГО, ДАРУИ ИМЪ ВСЕ-  
ГДА СО СТРАХОМЪ И ЛЮБОВІЮ СЛУ-  
ЖИТИ ТЕБѢ, НЕПОВІННО И НЕОУС-  
ЖДѢННО ПРИИМАТИ СТЫХЪ ТВОИХЪ  
ТАИНЪ, И НБНАГО ТИ ЦРКВІА СПО-  
ДОВИТИА.

**ДІАКОНЪ:** Застѹпи, спаси, помни  
лѹи, и сохрани насъ бжѣ своею  
блгодѣтїю. Гди помилѹи.

**ТАЖЕ ГЛЕТЪ ВЕЛЕГЛАСНО:** Премѹрость.

**A**gain and oftentimes we fall  
down before Thee and entreat  
Thee, O Good One Who lovest  
man, that Thou wouldst regard  
our prayer, and cleanse our souls  
and bodies from all defilement of  
flesh and spirit, and grant us to  
stand before Thy holy altar with-  
out guilt or condemnation. Grant  
also unto such as pray with us, O  
God, an increase of life, faith and  
spiritual understanding. Grant  
that they may always serve Thee  
with fear and love; that they may  
receive Thy Holy Mysteries with-  
out guilt or condemnation; and  
that they may be deemed worthy  
of Thy heavenly kingdom.

**Deacon:** Help us, save us, have  
mercy on us, and keep us, O God,  
by Thy grace. Lord have mercy.

**The deacon says in a loud voice:**  
**Wisdom.**

Ісрѣй же гл҃етъ ко҃гда, ко прѣ́то́лѹ  
зрѣ́. И́ко да поддержа́вою твоѣ́ю  
всегда́ храни́ми, и́ тебѣ́ сла́вѹ  
возсыла́емъ, о́цѹ и́ снѹ и́ стѣ́омѹ  
дхѹ, ннѣ́ и прѣ́нѹ и́ во́ вѣ́ки  
вѣ́комъ. Ѿми́нь.

Діа́конъ же вхо́дитъ ко стѣ́нѣ  
о́лтарь, и́ твори́тъ три́ покло́ны предъ  
стѣ́мъ прѣ́то́ломъ, и́ ко ісрѣ́ю твори́тъ  
проце́нїе. Та́же прїе́млетъ діа́конъ кади́ло  
и́ днѣ́мъ. Ісрѣ́й бл҃гого́внѣхъ гл҃етъ  
мѣ́теѹ кади́лѹ, и́ діа́конъ кади́тъ стѣ́нѣ  
прѣ́то́лѹ, и́ стѣ́нѣ, и́ о́лтарь вѣ́сь, іа́коже  
предѣ́ оу́каза́сѹ, гла́ въ себѣ́ та́и ѱлѣ́омъ  
и́. Ісрѣ́й гл҃етъ мѣ́теѹ въ себѣ́,  
херу́вмско́й пѣ́снѣ пѣ́ваемѣ́й:

**Н**икто́же досто́инъ ѿ́ ева́́  
вшихсѹ́ съ плотьскѣ́ми жела́нь  
ми и́ сла́стѣ́ми, приходи́ти и́ли при  
бли́житисѹ́, и́ли слѹ́жити тебѣ́  
цр҃ю́ сла́вы. Ё́же бо слѹ́жити тебѣ́,  
вели́ко и́ стра́шно и́ самѣ́мъ  
не́нымъ си́ламъ. Но о́баче́ ра́ди

The priest, looking toward the altar, says  
the exclamation: **T**hat, always guarded  
under Thy dominion, we may send  
up glory unto Thee, to the Father  
and to the Son and to the Holy  
Spirit, now and ever, and unto the  
ages of ages. **A**men.

The deacon enters the sanctuary, makes  
three bows before the holy altar, and asks for-  
giveness of the priest. Then, the deacon takes  
the censer and incense; the priest blesses  
them, saying the usual prayer of the censer;  
The deacon censers the holy altar, the holy  
things, and the entire sanctuary, saying silen-  
tly to himself Psalm 50, as indicated previously.  
Meanwhile, the priest says this prayer to him-  
self, as the Cherubic Hymn is sung:

**N**one is worthy, among them  
that are bound by carnal de-  
sires and pleasures, to approach  
Thee, or to draw nigh and minister  
before Thee, O King of glory, for  
to serve Thee is a great and fearful  
thing, even for the heavenly pow-  
ers themselves. Yet in Thine inef-

НЕИЗРѢННАГО И БЕЗМѢРНАГО ТИ  
 ЧЛКОЛЮБІА, НЕПРЕЛОЖЕНЪ И НЕ  
 ИЗМѢНЕНЪ БЫВЪ ЧЛКЪ, И ПЕРВО  
 СТИТЕЛЬ НАМЪ БЫЛЪ СІИ, И СЛЖЕБ  
 НЫА СІА И БЕЗКРОВНЫА ЖЕРТВЫ  
 СЩЕНОДѢИСТВІЕ ПРЕДАЛЪ СІИ НАМЪ,  
 ІАКЪ ВЛА ВЕЛЧЕСКИХЪ. ТЫ ВО  
 СДІНЪ, ГДІ БЖЕ НАШЪ, ВЛЧЕ  
 СТВУЕШИ НЕБНЫМИ И ЗЕМНЫМИ, ІЖЕ  
 НА ПРТОЛѢ ХЕРУВІМСТВЕ СЕДАНЪ,  
 ІЖЕ СЕРАФІМОВЪ ГДЪ И ЦРЬ ІІЛЕВЪ,  
 ІЖЕ СДІНЪ СІЪ И ВО СТЫХЪ ПОЧИ  
 ВААНЪ. ТЕБѢ ННѢ МОЛЮ СДІНАГО  
 БЛГАГО И БЛГОПОСЛАШНАГО, ПРИЗРИ  
 НА МЯ ГРѢШНАГО И НЕПОТРЕБНАГО  
 РАБА ТВОЕГО, И ОЧИСТИ МИ ДУШУ И  
 СЕРДЦЕ Ѡ СОВѢСТИ ЛЖАВНЫ, И  
 ОУДОВЛІ МА СИЛОЮ СІАГО ТИ ДХА,  
 ѠБОЛЧЕНА ВО СЩЕИСТВА БЛГОДАТЬ,  
 ПРЕДЪ СІАТИ СІѢИ ТВОЕЙ СЕИ  
 ТРАПЕЗѢ, И СЩЕНОДѢИСТВОВАТИ  
 СІОЕ И ПРЕЧТОЕ ТВОЕ ТѢЛО И

fable and immeasurable love to-  
 ward man, Thou didst become  
 man, without change or alteration,  
 and wast made our High Priest,  
 and Thyself hast committed unto  
 us the sacred rite of this liturgical  
 and bloodless sacrifice, as Master  
 of all. For Thou alone, O Lord our  
 God, hast dominion over those in  
 heaven and those on earth; Who  
 sittest upon the throne of the  
 cherubim; Who art Lord of the  
 seraphim and King of Israel; Who  
 alone art holy and retest in the  
 holies. Thee do I entreat now, Who  
 alone art good and inclined to  
 hear: Look upon me, a sinner,  
 Thine unprofitable servant; and  
 purge my heart and soul of an evil  
 conscience; and by the power of  
 Thy Holy Spirit, enable me, who  
 am invested with the grace of  
 priesthood, to stand before this  
 Thy holy table, and to perform the  
 sacred Mystery of Thy holy and

ЧѢНШЮ КРѠВЬ. Къ тебѣ бо прихождѣ  
 преклонѣ своѣмъ кыю, и молющесѣ,  
 да не ѡвратиши лица своего ѡ  
 мене, ниже ѡринеша мене ѡ  
 ѡтрокъ твоихъ, но сподоби прине  
 сѣннымъ быти мною грѣшнымъ и  
 недостойнымъ ракомъ твоимъ  
 даромъ симъ. Ты бо сѣи приносѣи  
 и приносимыи, и прѣемлѣи и разда  
 вѣемыи, хрѣте бже нашъ, и тебѣ  
 славу возсылаемъ, со безначаль  
 нымъ ти ѡцѣмъ, и съ пресѣтымъ  
 и блгымъ и животворящимъ ти  
 дхомъ, ннѣ и прѣнѣ и во вѣки  
 вѣкомъ, аминь.

Ѥще ли нѣсть діакона, то кадитъ  
 самъ іерей. И по каженіи діаконъ  
 стѣнетъ ѡ лѣвѣмъ странѣмъ стѣгола  
 со всѣмъ благоговѣніемъ, ѡжидѣ  
 совершенія мѣтвы, той же совершенѣ,  
 глѣтъ кождо въ себѣ червѣмъскѣю пѣснь,  
 юже ѡбычнѣ ѡбдержитъ вселенская  
 црковь, твореніе же ко стѣхъ ѡца

most pure Body and Thy precious  
 Blood. Thee do I approach now  
 with bended neck, and I beseech  
 Thee: Turn not Thy face from me,  
 neither reject me from among Thy  
 servants, but vouchsafe that these  
 gifts be offered unto Thee by me,  
 Thy sinful and unworthy servant.  
 For it is Thou, O Christ our God,  
 Who offerest and art offered, Who  
 receivest and art distributed, and  
 unto Thee do we send up glory, to  
 gether with Thine unoriginate  
 Father and with Thy most holy,  
 good and life-giving Spirit, now  
 and ever, and unto the ages of  
 ages, Amen.

If there is no deacon, the priest himself  
 censes. After the censuring the deacon stands at  
 the left side of the holy altar with great rever  
 ence awaiting the completion of the prayer.  
 When it has been completed, each says to him  
 self the Cherubic Hymn, which the  
 Œcumenical Church commonly holds. The  
 composition of our Father among the Saints,

нашего ісѡанна златоустѣаго, патріарха  
црѣа града:

**Н**же херувѣмы тайно ѡбразѣ  
юще, и животворящей трѣцѣ  
тристѣю пѣснь приносяще,  
всѣхъ нѣе житейскѣю ѡвѣржемъ  
печаль, ꙗко црѣа всѣхъ подѣ  
смающе, аггѣльскими невидимо  
дароносима чинѣми. ѡлѣлуѣѣа.

Посѣмъ творѣтъ поклоны три предъ  
сѣтымъ прѣтоломъ, глѣюще къ себѣ:

**Б**же ѡчиисти мѣ грѣшнаго и  
помилѣи мѣ. **С**оздавыи мѣ гдѣи  
помилѣи мѣ. **Б**езъ числа  
согрѣшихъ, гдѣи прости мѣ.

И творѣтъ прощеніе предъ прѣтоломъ и  
цѣлѣетъ сѣын прѣтолъ, и ѡходѣтъ къ  
жертвенникѣ. ісрѣи прѣимъ кадѣло, и  
покадѣтъ сѣѣа и дѣакѣна и ѡдѣетъ  
кадѣло дѣакѣнѣ, и дѣакѣнъ покадѣтъ  
ісрѣѣа. и

гдѣетъ дѣакѣнъ: **Г**дѣи помѣлимъ.  
**В**озми вѣлко сѣѣа.

John Chrysostom, Patriarch of Constantinople.

**L**et us, who mystically represent  
the cherubim, and who offer  
the thrice-holy hymn unto the life-  
giving Trinity, now cast aside all  
earthly cares, As we receive the  
King of all, Who is invisibly borne  
as a gift by ranks of angels.  
Alleluia.

Then they make three bows before the holy  
altar, saying to themselves:

**G**od cleanse me a sinner and  
have mercy on me. **T**hou hast cre-  
ated me: Lord, have mercy. on me.  
**I** have sinned immeasurably: Lord,  
forgive me.

And they ask forgiveness before the altar  
and kiss the holy altar and go to the table of  
oblation. The priest takes the censer and cens-  
es the holy things and the deacon. He hands  
the censer back to the deacon, who cens-  
es him, saying:

**Deacon:** Let us pray to the Lord.  
Lift up, master, the holy things.

Ісрѣй же, Гдѣ помилѹй.

И вземъ воздѹхъ, возлагаетъ на  
десное рамо діаконѹ, глаголю:

Возмите рѹки ва́ша во стѣла,   
и благословите Гдѣ.

Тѣмъ же, и стѣнъ днѣкомъ вземъ,  
представляетъ на верхъ главы діаконѹ.  
пріѣмшъ же ономѹ соотрахомъ, и  
великимъ блюденіемъ и крѣпостію. тѣмъ  
же ісрѣю пріѣмшъ стѣнъ потиръ, и тѣмъ  
творятъ великіи входы. Предходящъ же  
діаконъ, держащъ и кадило съ стѣмъ  
днѣкомъ, на єдиномъ перестѣ деснаго  
рѹки, и правѹ ходящъ и ни малѹ не  
наклоняюща, имъ же предходитъ носѣи  
свѣщеникъ. и входящымъ имъ въ црковь,  
глаголютъ кождо къ себѣ. первіе діаконъ, по  
нимъ ісрѣй.

Всѣхъ вѣсѣ да поманѣтъ Гдѣ  
бгъ во црствіи своѣмъ, всегда и  
нынѣ и прѣнѹ и во вѣки вѣкомъ.

И стѣмъ противъ западныхъ дверей  
глаголютъ: Да поманѣтъ Гдѣ бгъ всѣхъ

The priest responds: **Lord** have mercy.

The priest takes the aer and lays it on the  
deacon's right shoulder, saying:

**Lift up your hands unto the  
holies, and bless the Lord.**

He takes the holy diskos and places it on  
top of the deacon's head. The deacon re-  
ceives it with all awe, attentiveness and  
firmness. The priest takes the holy chalice,  
and they make the Great Entrance. The dea-  
con goes first; together with the diskos, he  
also holds the censer on one finger of his  
right hand; he walks erect, not bowing in  
the least. A candle-bearer precedes them.  
As they enter the church, each says to him-  
self, first the deacon, and after him the  
priest:

**All of you may the Lord God re-  
member in His kingdom, always,  
now and ever, and unto the ages of  
ages.**

Standing opposite the western doors, they  
say: **May the Lord God remember**



вѣсѣ во црѣтвѣи своѣмъ, вѣгда ѿ  
нѣѣ ѿ прѣно ѿ во вѣки вѣкѡмъ.

Тѣже ѡбращышесѧ къ полѣденнѣи  
странѣ глѣютъ:

Всѣхъ вѣсѣ да помянѣтъ гдѣ  
бгъ во црѣтвѣи своѣмъ, вѣгда ѿ  
нѣѣ ѿ прѣно ѿ во вѣки вѣкѡмъ.

Ѽще ли тѣ стѣитель ѣсть, ѿ глѣютъ:  
да помянѣтъ гдѣ бгъ стѣительство твоѣ  
во црѣтвѣи своѣмъ, вѣгда ѿ нѣѣ ѿ прѣно  
ѿ во вѣки вѣкѡмъ. Ѽще ли ѣсть въ  
монастырѣ, ѿ тѣ нѣменъ ѣсть, глѣютъ:  
да помянѣтъ гдѣ бгъ щѣнство твоѣ во  
црѣтвѣи своѣмъ, вѣгда ѿ нѣѣ ѿ прѣно ѿ  
во вѣки вѣкѡмъ.

Ѽ входящымъ ѿмъ въ црѣа двѣри,  
глѣтъ къ себѣ тѣхъ:

Блгословѣнъ градъ ѿи во ѿмѧ  
гдѣне, бгъ гдѣ ѿ ѧвѣсѧ ѿмъ.

Тѣже поставлѣтъ ѣрѣи стѣи потѣръ  
прѣжде на стѣмъ прѣтолѣ. Посѣмъ ѣзи  
мѣтъ стѣи дѣкозъ со главы дѣконовы, ѿ  
поставлѣтъ на стѣмъ прѣтолѣ, блѣзъ ѡ

all of you in His kingdom, always,  
now and ever, and unto the ages of  
ages.

Then turning to the south side, they say:

All of you may the Lord God re-  
member in His kingdom, always,  
now and ever, and unto the ages of  
ages.

If a bishop be present, they say: May the  
Lord God remember thine episcopate in His  
kingdom, always, now and ever, and unto the  
ages of ages. If it be in a monastery, and the  
abbot be present, they say: May the Lord God  
remember thy priesthood in His kingdom, al-  
ways, now and ever, and unto the ages of ages.

As they enter through the royal doors, they  
say to themselves silently:

Blessed is He that cometh in the  
name of the Lord: God is the Lord and  
hath appeared unto us.

The priest first places the holy chalice on  
the holy altar; then, he takes the holy diskos  
from the deacon's head and places it also on



дѣсныѧ страны стѣго потираѧ. дїаконъ  
затворѧетъ цркви дѣри, іерей же ѿ  
ѡблечетъ покровы и полагѧтъ на стѣмъ  
прѣтолѣ, и взѣмъ стѣнъ воздохъ по  
крывѧетъ стѣмъ, гла тропарь сїи:

**Б**лгоубръзныи ісѡсифъ со крѣтѧ  
снѣмъ пречѣтѡе тѣло твоѡ, и  
плащаницею чїстою ѡбвѣмъ, со  
блгоуханїемъ ко гробѣ нѡвѣ за  
крывъ положи, но въ третїи  
дѣнь воскресѡ гдѣ, дарѡмъ мїрови  
вѣлїю млть.

Тѧже іерей, прїимъ кадїло, и кадїтъ  
стѣмъ трїжды, гла сїце:

**О**ублжїи гдїи блговолѣнїемъ  
твоимъ ісѡна, и да сози  
ждѡтсѧ стѣны іерлїмскїѧ, то  
гдѣ блговолиши жертвѡ правдѣ,  
возношенїе и всесожегаемаѧ, то  
гдѣ возложѧтъ на олтарь твоѣ  
тѣльцѧ.

the holy altar, to the near right of the holy  
chalice, (On the left side of the priest) The  
deacon closes the royal doors. The priest re  
moves the small veils and lays them on the  
holy altar. He takes the aer and covers the holy  
things with it saying this troparion:

**T**he noble Joseph took Thy  
most pure Body down from  
the Cross, wrapped It in a clean  
shroud with sweet spices, and laid  
and closed It in a new tomb, but on  
the third day the Lord arose, grant  
ing the world great mercy.

Next, the priest takes the censer and cens  
es the holy things thrice, saying:

**D**o good, O Lord, in Thy good  
pleasure unto Sion, and let  
the walls of Jerusalem be built.  
Then shalt Thou be pleased with a  
sacrifice of righteousness, with  
oblation and whole-burnt offer  
ings. Then shall they offer a bul  
lock upon Thine altar.

Посѣмъ кадѣтъ дѣакона ѿ глѣтъ. Дѣхъ  
сѣтъи ѿидетъ на тѣ ѿ сѣла  
вышнѣго ѿсѣнитъ тѣ.

Дѣакоу глѣтъ. Дѣхъ твоѣ блѣги на  
сѣавитъ мѣ на зѣмлю прѣвѣ.

ѿ прѣметъ кадѣло. Тѣже прѣдъ  
сѣмъ прѣстѣломъ тѣорѣще трѣ поклѣны  
до полѣ, сѣтрахомъ ѿ блѣговѣнѣемъ,  
глагѣюще кѣждо кѣ сѣбѣ:

Бѣже ѿчѣсти мѣ грѣшнаго ѿ  
помѣлѣи мѣ. Сѣзѣавѣи мѣ гдѣи  
помѣлѣи мѣ. Бѣзъ чѣслѣ  
сѣгрѣшѣхъ, гдѣи прѣсти мѣ.

Тѣже прѣложѣше рѣки кѣтѣоверѣзѣи  
кѣ прѣсѣмъ сѣоѣмъ, ѿ глаѣи прѣклѣише,  
тѣорѣтъ прѣцѣнѣе, ѿкоже выше прѣсѣно.

Посѣмъ дѣакоу кадѣтъ ѿсѣла глѣ:  
Дѣхъ сѣтъи ѿидетъ на тѣ, ѿ сѣла  
вышнѣго ѿсѣнитъ тѣ.

ѿ пакѣ дѣакоу глѣтъ: Помѣни мѣ  
влѣко сѣтъи.

After this, he censes the deacon, saying:  
**The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee.**

**The deacon responds: Thy good Spirit shall lead me in the land of uprightness.**

And he takes the censer. Then, they make three prostrations before the holy altar with awe and reverence, as each says to himself:

**God cleanse me a sinner, and have mercy on me. Thou hast created me: Lord, have mercy on me. I have sinned immeasurably: Lord forgive me.**

Then they place their hands crosswise on their breasts, bow their heads, and ask forgiveness, as written above.

Then the deacon censes the priest, saying:  
**The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee.**

**The deacon says: Remember me, holy master.**

Ісрѣй гл҃етъ: Поманѣтъ тѣ гдѣ  
бѣтъ во цр҃твѣи своѣмъ, вѣгда ѿ  
ннѣ ѿ прѣнѣ ѿ во вѣки вѣкѣмъ.  
дїаконъ: Ѿмнѣнь.

И поклѣньсѣ вре́мѣ прїѣмъ, ѿхо́дитъ  
сѣверными двѣрми въ цр҃ковь, ѿ ста́въ  
прѣдъ сѣ́ыми двѣрми гл҃етъ:

Испѣ́лимъ мѣ́твы на́ша гдѣви.  
Гдѣ помнѣи.

Ѿ прѣ́дложе́нныхъ цѣ́ныхъ да  
рѣхъ, гдѣ помѣлимсѣ. Гдѣ по  
мнѣи.

Ѿ сѣ́мъ хра́мѣ сѣмъ, ѿ ѣже  
ѿ вѣроу ѿ бѣгоговѣ́немъ, ѿ со  
страхо́мъ бж҃їмъ вхо́дѣщихъ  
во́нь, гдѣ помѣмсѣ. Гдѣ помнѣи.

Ѿ ѿзбѣ́вѣтисѣ на́мъ ѿ всѣ́хъ  
ско́рби, гнѣ́ва ѿ нѣ́жди, гдѣ  
помѣмсѣ. Гдѣ помнѣи.

Ісрѣй гл҃етъ мѣ́твы прино́шенїѣ, по  
ѣже на сѣ́мъ прѣ́дѣ бж҃твеннымъ  
дарѣ́мъ положѣ́нїи:

The priest says: May the Lord God  
remember thee in His kingdom, al-  
ways, now and ever, and unto the  
ages of ages. The Deacon: Amen.

The deacon bows and goes out into the  
church through the north doors. He stands be-  
fore the holy doors and says the Litany:

Let us complete our prayers to  
the Lord. Lord have mercy.

For the precious Gifts here set  
forth, let us pray to the Lord. Lord  
have mercy.

For this holy temple and them  
that with faith, reverence, and the  
fear of God enter herein, let us  
pray to the Lord. Lord have mercy.

That we may be delivered from  
all tribulation, wrath and need, let  
us pray to the Lord. Lord have mercy.

The priest says this Offertory Prayer  
after the transfer of the Holy Gifts  
to the holy altar:

**Г**ДН БЖЕ ВСЕДЕРЖИТЕЛЮ, БДИНЕ  
СТЕ, ПРИСЛАНИ ЖЕРТВУ ХВАЛЫ  
Ѡ ПРИЗЫВАЮЩИХ ТЯ ВСЕМЪ  
СРЦЕМЪ, ПРИМИ И НАСЪ ГРЕШНЫХЪ  
МЛТВУ, И ПРИНЕСИ СТОМУ ТВОЕМУ  
ЖЕРТВЕННИКУ, И ОУДОБИ НАСЪ ПРИ  
НОСИТИ ТЕБѢ ДАРЫ ЖЕ И ЖЕРТВЫ  
ДХОВНЫА, Ѡ НАШИХЪ СОГРЕШЕНИИХЪ  
И Ѡ ЛЮДСКИХЪ НЕВѢЖЕСТВИИХЪ, И  
СПОДОБИ НАСЪ ѠБРЕСТИ БЛАГОДАТЬ  
ПРЕД ТОБОЮ, СЖЕ БЫТИ ТЕБѢ  
БЛОПРИАТНѢ ЖЕРТВѢ НАШЕЙ, И  
ВСЕЛИТИСЯ ДХУ БЛАГОДАТИ ТВОЕѠ  
БЛОМУ В НАСЪ, И НА ПРЕДЛЕ  
ЖАЩИХЪ ДАРѢХЪ СИХЪ, И НА ВСѢХЪ  
ЛЮДЕХЪ ТВОИХЪ.

**ДІАКОНЪ ГЛЕТЪ:** Застѹпи, спаси,  
помилуй, и сохрани насъ бже  
своею благодатию. **ГДН** помилуй.

**ДНЕ** всегѡ совершена, **СТА**,

**O** Lord God Almighty, Who  
alone art holy, Who dost ac-  
cept the sacrifice of praise from  
such as call upon Thee with their  
whole heart: accept also the  
prayer of us sinners, and bring it  
to Thy holy altar. And enable us to  
offer unto Thee gifts and spiritual  
sacrifices for our sins and for the  
errors of the people. And account  
us worthy to find grace in Thy  
sight, that our sacrifice may be ac-  
ceptable unto Thee, and that the  
good Spirit of Thy grace may  
come upon us, upon these gifts  
here set forth, and upon all Thy  
people.

**The Deacon:** Help us, save us, have  
mercy on us, and keep us, O God,  
by Thy grace. **Lord** have mercy.

**That** the whole day may be per-

ми́рна ѿ безгрѣшна оу́ гдѣа про́снмъ. **Пода́й гдѣи,**

**А**ггѣла ми́рна, вѣ́рна наставля́ни  
ка, храни́теля ду́ама ѿ тѣ́ломъ  
на́шимъ, оу́ гдѣа про́снмъ. **Пода́й гдѣи,**

**М**ѣ́ти ѿ ѡста́вленїа грѣхѡвъ ѿ  
со́блѣзномъ на́шимъ, оу́ гдѣа  
про́снмъ. **Пода́й гдѣи,**

**Д**обрыхъ ѿ по́лезныхъ ду́ама  
на́шимъ, ѿ ми́ра ми́рови оу́ гдѣа  
про́снмъ. **Пода́й гдѣи,**

**П**рѡ́чаа лѣ́та живо́та на́шего  
ѿ ми́ръ ѿ по́каянїи конча́ти,  
оу́ гдѣа про́снмъ. **Пода́й гдѣи,**

**Х**рѣ́тиа́ни конча́ти живо́тъ  
на́шъ, безстра́стныи ѿ непорѣ́  
дныи, ми́рныи ѿ до́брыи ѡвѣ́тъ,  
ѣ́же на стра́шнѣмъ сѣдѣ́ хрѣ́то́вѣ  
про́снмъ. **Пода́й гдѣи.**

**Пресѣ́лю чѣ́лю ѿ прѣ́лго́ло**

fect, holy, peaceful and sinless, let  
us ask of the Lord. **Grant this, O Lord.**

**An** angel of peace, a faithful  
guide, a guardian of our souls and  
bodies, let us ask of the Lord. **Grant**  
this, O Lord.

**Pardon** and remission of our  
sins and offences, let us ask of the  
Lord. **Grant this, O Lord.**

**Things** good and profitable for  
our souls, and peace for the world,  
let us ask of the Lord. **Grant this, O**  
Lord.

**That** we may complete the re-  
maining time of our lives in peace  
and repentance, let us ask of the  
Lord. **Grant this, O Lord.**

**A** Christian ending to our life,  
painless, blameless and peaceful,  
and a good defense at the dread  
judgement of Christ, let us ask.  
**Grant this, O Lord.**

**Calling** to remembrance our

вѣннѹ влчцѹ нашѹ вѣцѹ ѿ прѣнѹ  
дѣѹ мрію со вѣѣми стѣими  
поманѹше, сѣми себѣ ѿ дрѹгѹ  
дрѹга, ѿ вѣсѹ живѹтѹ нашѹ хрѣтѹ  
бгѹ предадѹмѹ. **Тебѣ гдѣ.**

**Ісрѣй, возгласъ:** **Щедрѹтами**  
ѣдннорѹднагѹ сѣна твоегѹ, ѿ  
нѣмѣже бгѹсловѣнѹ сѣи, ѿ ѿ прѣ  
стѣимѹ ѿ бгѣимѹ ѿ живѹ  
творящимѹ тѣи дхѹмѹ, нѣѣ ѿ  
прѣнѹ ѿ вѹ вѣки вѣкѹмѹ. **Аминѣ.**

**Ісрѣй:** **Мирѹ вѣѣмѹ.** **Дѣкѹ, ѿ** дхѹви  
твоемѹ.

**Дѣаконѹ:** **Возлюбимѹ** дрѹгѹ  
дрѹга, да ѣдннѹмысѣемѹ ѿпо  
вѣѣмы.

**Прѣкѹцѣ же поютѹ:** **Ѹцѣ ѿ сѣна ѿ стѣаго**  
дхѹ, стѣю трѣцѹ ѣдннѹсѣинѹ ѿ не  
раздѣльнѹ.

**Ісрѣй внѹтрь сѣгоѣ творѣтѹ поклѹны**  
трѣ, глѹ кѣ себѣ:

**Возлюблю** тѣа гдѣи крѣпѹсти

most holy, pure and most blessed  
Lady, the Mother of God and ever-  
virgin Mary, with all the saints, let  
us commit ourselves and one an-  
other and all our life unto Christ  
our God. **To Thee, O Lord.**

**Exclamation:** **Through the bounti-**  
ful mercies of Thine Only-begot-  
ten Son, with Whom Thou art  
blessed, together with Thy most  
holy, good and life-giving Spirit,  
now and ever, and unto the ages of  
ages. **Amen.**

**Priest:** **Peace be unto all.** **Choir:** **And**  
to thy spirit.

**Deacon:** **Let us love one another,**  
that with one mind we may con-  
fess:

**Chanters:** **The Father, and the Son, and the**  
Holy Spirit, the Holy Trinity one in essence  
and undivided.

**The priest standing within, makes three**  
bows, saying to himself thrice:

**I will love Thee, O Lord, my**

моѡ, гдѣ оутверженіе моѡ, и  
принежице моѡ, и избавитель  
моѡ.

**Мѡтва предѣ цѣлованіемъ.**

**Г**дѣ ісе хрѣте бже нашъ, любви  
творче и блгѣмъ дателю,  
давыи намъ рабѡмъ твоимъ  
любѣти дрѡга дрѡга, ѡкоже ты  
насъ возлюбѣ, да ѣдиною любѡвію  
оѡединени сѡще, тебѣ молимся,  
и хвалѣ тебѣ возсылаемъ, и  
причастіемъ сѣтыхъ и пречѣтыхъ  
тѣ тѣмъ, ѡкоже ты єси любѣ  
наша, и тебѣ славу возсылаемъ,  
со безначальнымъ тѣ оцѣмъ, и  
со пресѣтымъ и блгѣмъ и живо  
творящимъ тѣ дхѡмъ, ннѣ и  
прѣнѡ и во вѣки вѣкомъ,  
амѣнь.

Тѡже іерей цѣлуетъ сѣла, ѡже сѣтъ  
покровѣна, первое верхѣ сѣлаго дискога,  
потѡмъ верхѣ сѣлаго потѣра, и край  
сѣлаго прѣтѡла, іпредѣ предѣ собою. ѡще ли

strength; the Lord is my founda-  
tion, and my refuge and my deliv-  
erer.

**The Prayer Before the Kiss**

**O** Lord Jesus Christ our God,  
Author of love and Giver of  
good things, Who hast given us,  
Thy servants, to love one another  
as Thou hast loved us, that we  
might be united by the unity of  
love: We pray to Thee, we send up  
praise to Thee, and we shall par-  
take of Thy holy and most pure  
Mysteries; for Thou art our Love,  
and unto Thee do we send up glo-  
ry, together with Thine unorigi-  
nate Father and Thy most holy,  
good and life-giving Spirit, now  
and ever, and unto the ages of  
ages, Amen.

Then the priest kisses the holy things,  
which are veiled. First he kisses the top of the  
holy diskos, next the top of the holy chalice; fi-  
nally, the edge of the holy altar before him. If



же вѣдетъ къ соборѣ, и инѣи священницы  
цѣлуютъ точію єдинѣ стѣю трапѣзѣ, и  
настоѣтеля во оутѣ, цѣловавшаго  
стѣа. Цѣла же настоѣи речетъ:

**Христосъ посреде насъ.**

Онѣ же ѡбѣщаютъ: **Бѣтъ и  
вѣдетъ.**

И ставаема ѡ негѣ починѣ  
рядомъ. Цѣлуютъ же и єаки дрѣгъ  
дрѣга починѣ. Аще ли же и инѣи дѣа  
кони вѣдѣтъ, цѣлуютъ и тѣи оуларѣ  
євоѣ и межаѣ себѣ, тожде глаголюще.  
Цѣлуетъ же и дѣаконъ оуларѣ євоѣ,  
єтоѣ предъ стѣими дѣерми.

Тѣже дѣаконъ глетъ: **Дѣерн,  
дѣерн, мѣдростію вѣнемъ.**

Єрѣи же возавиѣетъ на главѣ  
воздѣхъ и держитъ надъ стѣими дѣрми,  
гла въ себѣ: **Вѣрѣю во єдинаго бѣа:** Аще  
ли и инѣи священницы и дѣакони єа  
жаціи, тѣкоже возавиѣютъ стѣи  
воздѣхъ надъ стѣими дѣрми, то же  
глетъ. То же и людіе глетъ, **Вѣрѣю во  
єдинаго бѣа:** **вѣсъ до концѣ.** Тѣже  
цѣлуютъ воздѣхъ вѣи єажаціи,  
глаголюще кождо къ себѣ:

other priests are concelebrating, they kiss only  
the holy altar, and then they kiss the lips of the  
first priest who kissed the holy things.  
Kissing them, he says:

**Christ is in our midst.**

And they answer: **He is and shall be.**

And they stand next to him in a row, ac-  
cording to their rank, and kiss one another in  
order. If there are other deacons, each kisses  
his own orarion and then they exchange the  
kiss among themselves, saying the same  
words as the priests. The deacon who is stand-  
ing before the holy doors kisses his orarion.  
Then he says:

**The doors, the doors! In wisdom  
let us attend.**

The priest lifts the aer up to his head and  
holds it over the Holy Gifts as he says to him-  
self: **I believe in one God.** If other priests and  
deacons are also serving, they likewise lift the  
holy aer over the Holy Gifts and say the same  
Creed, which the people too, repeat. Then all  
the concelebrants kiss the aer, as each says to  
himself:

СѢ́ДѢ, СѢ́ДѢ, КРЕ́ПКО, КРЕ́ПКО,  
СѢ́ДѢ БЕЗСМЕРТНЫИ ПОМИ́ШЬ НАСѢ.

И положитъ въздѣхъ на свѣтъ  
препѣлѣ.

**ПОСѢМЪ ДІАКОНЪ ГЛ҃ЕТЪ: СѢТАНЕМЪ**  
**ДОБРЕ , СѢТАНЕМЪ СОСТРАХОМЪ ,**  
**ВѢНЕМЪ СѢТОЕ ВОЗНОШЕНІЕ КО**  
**СМИРЕНІИ ПРИНОСИТИ . ДІАКОНЪ: МНОГОСТЬ**  
**МИРЪ ЖЕРТВА И ПЧЕНІЕ .**

**Ісусѣй, возгласъ: БЛАГОДАТЬ ГДА**  
**НАШЕГѦ ІСА ХРІСТА, И ЛЮБЫ БГА И**  
**ОЦА, И ПРИЧАСТІЕ СТАГѦ ДХА БЖДИ**  
**СО ВСѢМНІ БАМНІ. ЛЮДІЕ: И СО ДХОМІ**  
**ТВОИМІ.**

Ісусъ: Горѣ нмѣемъ срѣцѣ. Людѣе:  
И мамы ко гдѣ.

**Ісусъ:** БЛАГОДАРИ́МЪ ГД҃А. **ЛЮДІЕ:**  
ДОСТО́ЙНУ И ПРА́ВЕДНУ.

ДІАКОНЪ ЖЕ ВШЕДЪ ВО СЪТІН ОЛТАРЬ,  
СТАНЕТЪ ѿ ДЕРНІА СТРАНЫ СЪАГѠ ПРѠЛА,  
ПОКЛАНЯЕТСЯ ТРИЖДЫ, И ЦЕЛѸЕТЪ СЪТІН  
ПРѠЛЪ, И ТВОРИТЪ ПРОЩЕНІЕ КО ІСРІЮ.

**Holy God, Holy Mighty, Holy Immortal, have mercy on us.**

**And they place the aer on the holy altar.**

**Deacon:** Let us stand aright; let us stand with fear; let us attend, that we may offer the holy oblation in peace. **People:** Mercy, peace, sacrifice and song.

**Priest exclaims:** The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all. **People:** And with thy spirit.

**Priest: Let us lift up our hearts.**  
**People: We lift them up unto the Lord.**

**Priest:** Let us give thanks unto the Lord. **People:** It is meet and right.

The deacon enters the sanctuary, takes his place at the right side of the holy altar, bows thrice, kisses the holy altar, and asks forgive-

ѿше ли вѣдѣтъ дрѹгѣн дѣакоу въ  
сѣжѣѣ, цѣлѹютъ дрѹгъ дрѹга.

Первыи глѣтъ: Хрѣтоу посредѣ  
насъ.

Дрѹгѣ же ѡвѣщаѣтъ: Бѣтъ и  
вѣдѣтъ.

Тѣже ѡгибаютъ воздѹхъ и стѣна  
покрѡвы, и полагаютъ ко ѣдиной  
сторонѣ на стѣнѣ прѣтолѣ. Іерей  
преклонѣа молища:

**Д**остоѣноу и прѣвѣдноу, тебѣ  
пѣти и тебѣ бѣгословѣти,  
тѣ хвалити, тѣ бѣгодарѣти,  
тебѣ кланѣтиа во вѣкомъ  
мѣстѣ вѣчествѣа твоегѡ, ты  
во ѣи вѣгъ нескѣзѣненъ,  
недовѣдомъ, невидимъ, непости  
жимъ, прѣно сынъ, тѣкожде сынъ,  
ты и ѣдинородныи твоѣи сѣи, и  
дѹхъ твоѣи стѣи. Ты ѡ небытѣа  
въ бытѣе насъ привѣа ѣи, и  
падшихъ востѣвѣа ѣи пакѣи, и не  
ѡстѹпиа ѣи вѣа творѣа, донде

ness of the priest. If a second deacon is also  
serving, they exchange the kiss.

The first deacon says: **Christ** is in our  
midst.

The second replies: **He** is and shall  
be.

Then they fold the aer and the holy veils  
and place them to one side of the holy altar.  
The priest, having bowed, prays thus:

**I**t is meet and right to hymn  
Thee, to bless Thee, to praise  
Thee, to thank Thee [and] to wor  
ship Thee in every place of Thy do  
minion; for Thou art God inex  
pressible, unknowable, invisible,  
unattainable, ever-existing, always  
the same: Thou, and Thine Only  
begotten Son, and Thy Holy Spirit.  
Thou didst bring us from non-be  
ing into being; and when we had  
fallen away, didst raise us up  
again; and didst not cease to do all  
things until Thou hadst lifted us  
up to heaven and hadst bestowed

же насъ на нѣсѧ возвѣлѧ ѣсѧ, и  
црѣтво твоѧ даровалѧ ѣсѧ вѣдѣющее.  
ѡмѣхъ вѣѣхъ бѣгодарѣмъ тѧ, и  
ѣдинороднаго твоегѧ сѧа, и дѧа  
твоегѧ сѧаго, ѡ вѣѣхъ ѣхже  
вѣмъ и ѣхже не вѣмъ, явлѣн  
ныхъ и не явлѣнныхъ бѣгодѣлѣнѣи  
хъ ѣже на насъ вѣвшихъ, бѣго  
дарѣмъ тѧ, и ѡ сѧжебѣ сѧей,  
ѡже ѡ рѣкъ нашихъ прѣлѣти спо  
добилѧ ѣсѧ, таже тѣбѣ прѣд  
стоѧхѣ тѣсѧщи архѧггѧлѣ и тѣмѣ  
ѧггѧлѣ, херубѣмѣ и серафѣмѣ,  
шестокрылатѣмъ, многосчитѣмъ,  
возвышающасѧ пернатѣмъ.

**Возгласъ:** Побѣднѣю пѣснь  
поюща и вопѣюща, взывающа и  
глаголюща.

**И людѣе:** Сѧа, сѧа, сѧа гдѣ  
сѧасѧдѧ, исполнь небо и зѣмлю славы  
твоеѧ, ѡсанна въ вышнихъ, бѣгословѣнъ  
градѣи въ имѧ гдѣе. ѡсанна въ вы  
шнихъ.

upon us Thy kingdom which is to  
come. For all these things we give  
thanks unto Thee, and unto Thine  
Only-begotten Son, and unto Thy  
Holy Spirit; for all things whereof  
we know and whereof we know  
not; for benefits both manifest and  
hidden which have been wrought  
upon us. We give thanks unto  
Thee also for this service which  
Thou hast been pleased to accept  
from our hands, though before  
Thee stood thousands of arch-  
angels and myriads of angels,  
cherubim and seraphim, six  
winged, many-eyed, borne aloft on  
their wings,

**Exclamation:** Singing the triumphal  
hymn, shouting, crying aloud, and  
saying:

**And the people:** Holy, Holy, Holy, Lord of  
Sabaoth; heaven and earth are full of Thy glo-  
ry. Hosanna in the highest. Blessed is He that  
cometh in the name of the Lord. Hosanna in  
the highest.

И дѣакоу взимаетъ свѣзда, и трижды пригычетъ ко еѣому дискосу, и ѡтеръ на лиѣонѣ, поцѣловѣвъ полагаетъ еъ воздѣхомъ, таже преходитъ и стоитъ на лѣвѣй сторонѣ еѣаго прѣтѣла. И ѡще оубо еѣтъ рипида, прѣемъ ю дѣакоу, и стоитъ вѣтра еѣаа тиѣхъ, со всѣакии вѣнчанинѣи и страхоу, верхѣ еѣтиѣхъ, ѣако не еѣстъ мѣхамъ, илѣи иномѣу которѣмѣу такоу. ѡще ли же неѣтъ рипиды, творитъ еѣ со еѣдинѣи ѡ покрѣвѣи, стрѣжетъ же, еѣлика еѣла, да не како пригнетѣа ко еѣому потиру, и ипрокинетъ того.

Иерей преклонѣа молиѣа, дѣакоу же на коуѣждѣ мѣтѣу глѣтъ:

ГДѢ ПОМОЛИМѢА.

Иерей мѣтѣу:

**Г**о еѣи и мѣи бжѣетѣннѣи еѣлаи, вѣко чѣколюбѣе, взывѣи и глѣи: Гѣи еѣи и прѣтѣи, тѣи и еѣдинорѣднѣи тѣѣи еѣи, и дѣи тѣѣи еѣи. Гѣи еѣи и прѣтѣи, и великолѣпна слава тѣѣи, иже мѣи еѣѣи такоу

The deacon lifts the star and thrice touches it to the holy diskos. He wipes it on the eilikon, kisses it, and places it with the aer. Then he comes and stands at the left side of the holy altar. If there is a ripidion, the deacon takes it and fans the Holy Things gently, with awe and attentiveness, so that no fly or other such thing settle on top of the Holy Things. If there is no ripidion, he uses one of the veils, being careful not to use too much force, lest he hit the holy chalice and cause it to spill.

Bowing, the priest prays, and at each prayer, the deacon says:

**Let us pray to the Lord.**

The priest says the prayer:

**W**ith these divine powers, O Master Who lovest mankind, we also cry out and say: Holy art Thou and most holy, Thou, and Thine Only-Begotten Son, and Thy Holy Spirit. Holy art Thou and most holy, and majestic is Thy glory; Who so loved Thy world that

ВОЗЛЮБИ, ꙗко ѿ сѣна своего единого  
роднаго дати, ꙗко да всѣхъ  
вѣрѣхъ вѣнъ не погибнетъ, но  
имать живѣть вѣчныи, ѿже при  
шедъ, ѿ всѣхъ ѿ насъ  
смотрѣнїе исполнитъ, въ нощи,  
въ нейже предаѣшесѣ, паче же себѣ  
предаѣше за мнѣхъ живѣть,  
прїемъ хлѣбъ свѣтъми своимъ и  
пречѣтымъ, и непорочнымъ рѣ  
камъ, благодаривъ и благословивъ,  
осѣнивъ преломъ, дастъ свѣтъми  
своимъ оученикомъ и апломъ,  
речъ:

**Возгласъ:** Прїимите и ядите, сѣ  
ѣсть тѣло мое, ѿже за вы  
ломнѣмое, во осѣтвленїе грѣ  
хѣхъ. И людїе: ѿмнѣ.

Иерей и людїе поклѣнъ творѣтъ. Иерей  
же глаголетъ, рѣкою десною показѣтъ ко  
сѣтомъ дискосѣ. Дїаконъ показѣтъ со  
оуларемъ своимъ и глѣтъ: ѿмнѣ.

Thou gavest Thine Only-begotten  
Son, that whosoever believeth in  
Him should not perish but have  
everlasting life; Who, when He  
had come and had fulfilled all the  
dispensation concerning us, in the  
night in which He was betrayed, or  
rather gave Himself up for the life  
of the world, took bread with His  
holy, most pure and blameless  
hands, and when He had given  
thanks, and had blessed it, and  
hallowed it, and broken it, He gave  
it to His holy disciples and apos-  
tles, saying:

**Exclamation:** Take, eat: This is My  
Body, Which is broken for you for  
the remission of sins. **People:** Amen.

The priest and the people make a bow.  
While the priest is saying these words, he  
points with his right hand to the holy diskos,  
while the deacon points with his orarion and  
responds: **Amen.**

СѢ ІСРІЙ ВѢТАЙ ГЛ҃ЕТЪ: ПОДОБНѢ И  
ЧАШѢ ПО ВѢЧЕРИ ГЛ҃А:

**Возгласъ:** ПИ́ЙТЕ ѿ НЕА́ ВСИ, СЕ  
ЕСТЬ КРѠВЬ МОА́ НОВА́ГО ЗАВѢ́ТА,  
ІА́ЖЕ ЗА ВѢ́ И ЗА МНО́ГИ И́ЗЛѢВ  
ЕМАА, ВО ѠСТАВЛѢНІЕ ГРѢХѠВЪ.  
ПОКЛѠ́НЪ. И ЛЮ́ДІЕ: А́МІНЬ.

ГЛ҃А СѢ ІСРІЙ ПОКАЗ҃ЕТЕ ѠКО́Ю КО  
СГО́МУ ПОТІРЮ, И ДІА́КОНЪ ТА́КО ЖЕ  
ПОКАЗ҃ЕТЕ СО ОУ́ЛАРЕ́МЪ КО СГО́МУ  
ПОТІРЮ, ІСРІЙ ЖЕ ПРЕКЛѠ́НЬСЯ МО́ЛИТЕА:

**П**ОМИНА́ЮЩЕ ОУ́БѠ ННѢ СПІ́И  
ТЕ́ЛЬНЮ СІЮ́ ЗАПОВѢ́ДЬ, И  
ВСѢ́ХЪ С҃ЖЕ Ѡ НА́СЪ БЫ́ВШИХЪ, КР҃ТѦ,  
ГРѠБА, ТРИДНѢ́ВНАГО ВОСКР҃НІА,  
С҃ЖЕ НА НБ҃СА ВОЗШЕ́СТВІА, С҃ЖЕ  
ѠДЕСНЮ СЕ́ДАНІА, И ВТОРА́ГО И  
СЛА́ВНАГО ПА́КИ ПРИШЕ́СТВІА.

**Возгласъ:** ТВОА́ ѿ ТВОИ́ХЪ К  
ТЕБѢ́ ПРИНО́СѦЩЕ, Ѡ ВСѢ́ХЪ И ЗА  
ВСА́. ПОКЛѠ́НЪ.

**Then the priest says secretly: And like-  
wise the cup after supper, saying:**

**Exclamation:** **D**rink ye all of it; This  
is My Blood of the New Testament,  
which is shed for you and for  
many, for the remission of sins.  
**People:** Amen. The priest and the people  
make a bow.

While the priest is saying these words, he  
points with his right hand to the holy chalice,  
and the deacon also points with his orarion to  
the holy chalice. Bowing, the priest prays :

**M**indful, therefore, of this sav-  
ing commandment and of all  
those things which came to pass  
for us: the Cross, the Grave, the  
Resurrection on the third day, the  
Ascension into heaven, the Sitting  
at the right hand, and the Second  
and Glorious Coming again,

**Exclamation:** Thine own of Thine  
own, we offer unto Thee on behalf  
of all and for all. **Bow.**



**Дюдїе:** Поёмъ тѣ, бѣгословимъ тѣ,  
бѣгодаримъ тѣ гдѣ, ѿ молимъ ти еѣ,  
бѣже нашъ.

Показѣтъ же ѿ рѣкою іерей на  
сѣбо. Тѣкъ же ѿ дѣакоу ео оуларемъ  
показѣтъ ко сѣымъ.

Иерей преклонѣа молиа:  
**Б**ѣще приносимъ ти словеснѣю  
сѣю ѿ безкрѣвнѣю жерѣвѣ,  
молимъ ѿ просимъ ѿ мѣлимъ  
дѣемъ, послѣ дѣхъ твоѣ сѣын на  
насъ ѿ на предлежащѣа дѣры сѣа.

Бѣдѣ же хощетъ іерей творѣти призы  
ванїе сѣаго дѣа, ѡлагѣтъ дѣакоу бѣже  
въ рѣкахъ ѿмѣетъ рипидѣ ѿлѣ покрѣецъ,  
ѿ прихѣдитъ блѣзъ іерей, ѿ  
покланѣютѣа сѣа трижды предъ сѣымъ  
прѣоломъ, молащѣа въ сѣбѣ, сѣце  
гѣюще:

**Г**дѣ ѿже пресѣын сѣоѣ дѣхъ въ  
трѣтѣи чѣсѣ апѣлаомъ сѣоимъ  
послѣвын, тогѣ блѣгѣи не ѡнимѣ ѡ  
насъ, но ѡбновѣ насъ мола  
цинхѣтиа.

**People:** We hymn Thee, we bless Thee, we  
give thanks unto Thee, O Lord, and we pray  
unto Thee, O our God.

And the priest points to both Holy Things  
with his hand, while the deacon does likewise  
with his orarion.

Having bowed, the priest prays:

**M**oreover, we offer unto Thee  
this rational and bloodless  
sacrifice; we pray and ask and im-  
plore Thee: send Thy Holy Spirit  
upon us and upon these Gifts set  
forth.

When the priest is about to perform the  
Invocation of the Holy Spirit, the deacon puts  
aside the ripidion or veil which he has in his  
hand, and draws near the priest. They both  
bow thrice before the holy altar, praying and  
saying to themselves:

**O** Lord, Who at the third hour  
didst send Thy Most Holy  
Spirit upon Thine Apostles: take  
Him not away from us, O Good  
One, but rather renew us, who  
pray unto Thee.

СѢТИХІ ЖЕ ДІАКОНЪ ГЛ҃ЕТЪ. СѢТИХЪ А:  
СР҃ЦЕ ЧИСТО СОЗІ́ЖДИ ВО МНѢ  
БЖЕ, И ДХ҃Ъ ПРА́ВЪ ОВНОВИ́ ВО  
ОУТРО́БѢ МОЕЙ.

Іерей: ГД҃И ИЖЕ ПРЕТ҃ЫИ СВОИ ДХ҃Ъ  
ВЪ ТРЕТІИ ЧАСѢ АПО́СТОЛЪ СВОИМЪ  
ПОСЛАВЫИ, ТОГО БЛ҃ГІИ НЕ ОИМНІ О  
НАСЪ, НО ОВНОВИ́ НАСЪ МОЛА  
ЦИХХ҃ТНЕСА.

ДІАКОНЪ, СѢТИХЪ Б: НЕ ОВЕРЗНИ  
МЕНЕ О ЛИЦА ТВОЕОУ И ДХ҃А  
ТВОЕОУ СѢАГУ НЕ ОИМНІ О МЕНЕ.

Іерей: ГД҃И ИЖЕ ПРЕТ҃ЫИ СВОИ ДХ҃Ъ  
ВЪ ТРЕТІИ ЧАСѢ АПО́СТОЛЪ СВОИМЪ  
ПОСЛАВЫИ, ТОГО БЛ҃ГІИ НЕ ОИМНІ О  
НАСЪ, НО ОВНОВИ́ НАСЪ МОЛА  
ЦИХХ҃ТНЕСА.

ТАЖЕ ДІАКОНЪ, ПОКАЗУА СО ОУЛАРЕ́МЪ  
КО СТО́МУ ДИ́СКОСУ, ГЛ҃ЕТЪ:

БЛ҃ГОСЛОВИ́ ВЛКО СѢ́ЫИ ХЛѢ́БЪ  
СЕЙ.

The deacon says this verses: Verse 1:  
Create in me a clean heart, O God,  
and renew a right spirit within me.

Priest: O Lord, Who at the third  
hour didst send Thy Most Holy  
Spirit upon Thine Apostles: take  
Him not away from us, O Good  
One, but rather renew us, who  
pray unto Thee.

The deacon, Verse 2: Cast me not  
away from Thy presence, and take  
not Thy Holy Spirit from me.

Priest: O Lord, Who at the third  
hour didst send Thy Most Holy  
Spirit upon Thine Apostles: take  
Him not away from us, O Good  
One, but rather renew us, who  
pray unto Thee.

Then the deacon points with his orarion to  
the holy diskos, and says:

Bless, master, this holy bread.

Ἰερεὶν же, εὐαγγελιστάς κερχῶ εὔαγω  
 χαίβας, γλῶττз τήχημз глᾶсомз:

СОТВОРИ ОУБѢ ХЛѢБЪ СІИ ЧТНОЕ  
 ТѢЛО ХРІТА ТВОЕГѢ. ДІАКОНЪ:  
 ѤМИНЬ.

И пакѣ дѣаконѣ, показѣ ко еѣомѣ  
почтирю, гл҃етъ:

Благословѣ̀ вѣко сѣ́шю чашѣ сѣю.

Ἰερέῃ же ἐλγοσловаѣтъ вѣрхѹ сѣ́аго  
по́чирѣ, гл҃а:

И ѿже въз чаши сей, чтишу  
кровь христа твоего. **дѣлающе:**  
мѣнь.

ΤΆΧΕ ΔΙΔΟΝΤΙ ΠΟΚΑΖΟΥΤΙ ΕΟ ΟΥΛΑΡΕΜΑ  
ΝΑ ΕΥΑΛ Η ΓΛΕΤΤΙ:

БЛАГОСЛОВЕНЪ ВЛКО ОБОАЪ СІА  
СТАА.

Ἰερεὺν же, βλѣгословѣѣ ѡбоѣ, сѣтъи  
дѣсѣсѣх ѡ сѣтъи поѣтѣрь, глѣтѣ:

Преложѣ́ ѿ́ дѣ́ломъ твои́мъ  
сты́мъ.

**The priest blesses over the holy bread, saying quietly:**

**And make this bread the  
Precious Body of Thy Christ.  
Deacon: Amen.**

**The deacon points to the holy chalice, and says:**

**Bless, master, this holy cup.**

**The priest blesses over the holy chalice,  
saying:**

**And that which is in this cup,  
the Precious Blood of Thy Christ.  
Deacon: Amen.**

**The deacon points with his orarion to the Holy Gifts, and says:**

**Bless, master, both of these Holy Things.**

**Now the priest blesses both the holy diskos  
and the holy chalice, saying:**

**Change them by Thy Holy Spirit.**

ДІАКОНЪ: АМІНЬ. И ГЛАВѸ ПРЕКЛОНЬ  
КО ІСРІЮ, ГЛЕТЪ: ПОМАНІ МА ВЛКО  
СТЫН.

ІСРІЙ: ПОМАНЕТЪ ТА ГДЬ БГЪ ВО  
ЦРѢВІИ СВОЕМЪ, ВСЕГДА И ННѢ И  
ПРНѠ И ВО ВѢКИ ВѢКѠМЪ.

ДІАКОНЪ РЕКЪ: АМІНЬ.

И ПРЕХОДИТЪ НА МѢСТО, НА НЕМЪЖЕ  
СТОЯЛЪ ВЪШЕ ПЕРВІЕ, И ПРИЄМЪ РИПИДЪ,  
ТВОРИТЪ, ТАКОЖЕ И ПЕРВІЕ. ІСРІЙ  
ПРЕКЛОНЬСЯ МОЛИТЕА:

И́КОЖЕ БЫ́ТИ ПРИЧА́ЮЩИМЪСЯ  
ВО ОУ́МОВЕ́НІЕ ДШН, ВО ѠСТАВ  
ЛЕНІЕ СОГРѢШЕНІЙ, ВЪ ПРІѠВЦЕНІЕ  
СТѢГѠ ТИ ДХА, ВО ЦРѢВѢ НБНАГѠ  
ИСПОЛНЕНІЕ, ВЪ ДЕРЗНОВЕНІЕ, Ё́ЖЕ  
КЪ ТЕБѢ, НЕ Ъ СДѢХ ИЛИ ВО ѠСѢ  
ЖДЕНІЕ. ЪЩЕ ПРННОСИМЪ ТИ  
СЛОВЕСНЮ СЮ СЛѢЖВЪ Ѡ Ё́ЖЕ Ъ  
ВѢРѢ ПОЧИВШИХЪ ПРА́ОЦѢХЪ,  
ОЦѢХЪ, ПАТРІА́РСѢХЪ, ПРР́ОЦѢХЪ,  
АПѢХЪ, ПРОПОВѢДНИЦѢХЪ, БЛГО  
ВѢСТНИЦѢХЪ, МЧНИЦѢХЪ, ИСПОВѢ

Deacon: Amen. And bowing his head to  
the priest, the deacon says: Remember  
me, holy master.

Priest: May the Lord God remem-  
ber thee in His kingdom, always,  
now and ever, and unto the ages of  
ages.

Deacon: Amen.

The deacon returns to his previous place,  
takes the ripidion and fans the Holy Gifts. The  
priest, having bowed, prays thus:

That for such as partake thereof  
they may be unto cleansing of  
soul, unto remission of sins, unto  
communion of Thy Holy Spirit,  
unto the fulfillment of the king-  
dom of heaven, unto boldness to-  
ward Thee, not unto judgement or  
condemnation. Moreover, we offer  
unto Thee this rational service for  
them that have reposed in faith:  
the forefathers, fathers, patri-  
archs, prophets, apostles, prea-  
chers, evangelists, martyrs, con-

дницѣхъ, воздѣржницѣхъ, и ѿ  
всѣакоу души въ вѣрѣ сконча  
вшейся.

Діаконъ же ѿлагаетъ рипидѣ, и  
пріемлетъ кадило ѿ днѣмѣомъ,  
благословеніе ѿ іерѣа пріѣмъ, кадитъ  
прѣтола.

Іерѣй, возглаголетъ: **И**зряди ѿ  
престѣи, пречѣи, пребла  
говеннѣи, влчцѣ нашей вцѣ и  
прѣно дѣи мѣи.

Клирицы же ѿба лика совокѣплъшеа  
среди цркви прѣмѣ стѣхъ цркви  
дверей, поютъ, достойно сътъ:

Тѣже діаконъ кадитъ ѿколо прѣтола,  
и всѣхъ ѿлтарѣ, и іерѣа. Сѣ же творѣ,  
поминаетъ въ себѣ создателѣ храма, или  
ѿбѣи, прѣтавлѣшихъ, и мѣхъ,  
ѣликихъ хощетъ. Иже ли ѣдинъ іерѣй,  
тѣкъ же кадитъ прѣтола, ѣ прѣдѣ тѣчѣю,  
трижды. Іерѣй же прѣклоныа мѣлитъ:

**Г**тѣгѣ ісѣанна прѣрѣка прѣдѣтѣи  
и крѣтитѣа, стѣхъ и всѣхъ вѣ  
ныхъ апѣтѣа, и стѣгѣ **и**мѣхъ,

fessors, ascetics, and for every  
righteous spirit in faith made per  
fect.

The deacon puts aside the ripidion, and  
takes the censer and incense. He receives a  
blessing from the priest, and censes the holy  
altar.

The priest exclaims: **E**specially for  
our most holy, most pure and most  
blessed Lady, the Mother of God  
and Ever-virgin Mary.

Both choirs come together in the middle of  
the church opposite the holy royal doors and  
sing: It is truly meet.

The deacon censes around the altar, the en  
tire sanctuary, and the priest. While doing so,  
he remembers by name silently the founders  
of the church or monastery who have depart  
ed, whom he may wish to remember. If a  
priest alone celebrates, he merely censes the  
front of the altar thrice. The priest having  
bowed, prays thus:

**F**or the holy prophet, forerunner  
and baptist John; the holy and  
all-praised Apostles, and Saint **N.**,

Ѣ́ГѠ́ЖЕ ПА́МАТЬ ТВО́РИМЪ , ꙗ́ всѣ́хъ  
сѣ́рыхъ , ꙗ́хъже мо́леньми посѣ́ти  
на́съ бѣ́же , ꙗ́ помани́ всѣ́хъ  
о́успшихъ ѡ́ наде́жди воскресѣ́нїа  
жизни́ вѣ́чнаѣ , **Ѣ́МЪ** , помани́  
ѡ́хъ ѡ́дѣ́же присѣ́щаетъ свѣ́тъ  
лицѣ́ твоегѡ́ .

**ꙗ́ пакѣ мо́литѣа ѡ́бѣ́и ѡ́ зра́вїи :**

**Б**ѣ́же мо́лимъ тѣ́ , помани́ гдѣ́и  
всѣ́ко е́пѣ́копство правосла́в  
ныхъ , ѡ́справля́ющихъ сло́во тво  
еѡ́ истинны , ꙗ́ всѣ́ко презвѣ́  
стество , бѣ́же ѡ́ хрѣ́стѣ ꙗ́ дїа  
конство , ꙗ́ ѡ́ всѣ́комъ цѣ́лени  
ческомъ чинѣ́ .

**Б**ѣ́же прино́симъ ти́ словесно́ю  
сїю́ жерѣ́твѡ́ вселеннѣ́й , ѡ́  
сѣ́бѣ́и соборнѣ́й ꙗ́ апѡ́стѣ́й  
цркви , ꙗ́ ѡ́ бѣ́же въ чистотѣ́ ꙗ́  
блгоу́боитѣ́ житїи́ пребыва́ю  
щихъ . Ѡ́ блговѣ́рныхъ ꙗ́ хрѣ́сто  
любѣ́выхъ правосла́вныхъ хрѣ́ста́

whose memory we keep, and all the  
saints, through whose prayers do  
Thou visit us, O God. Remember  
all those who have fallen asleep in  
the hope of resurrection and eter  
nal life, **NN**. Remember them  
where the light of Thy counte  
nance watcheth over them.

**The priest further prays for health:**

**M**oreover, we beseech Thee:  
Remember, O Lord, all the  
Orthodox episcopate who rightly  
divide the word of Thy truth, the  
whole priesthood, the diaconate in  
Christ and every sacred order.

**A**lso we offer unto Thee this  
rational Sacrifice for the  
whole world; for the Holy,  
Catholic and Apostolic Church;  
for them that live in purity and  
good order; for right-believing  
and Christ-loving Orthodox  
Christians; for this country, its

нѣхъ, ѿ странѣ сѣй, правнѣхъ  
и коѣхъ сѣ, даждь имъ гдѣ  
мѣрно житѣльство, ꙗко да и  
мы въ тишинѣ ихъ, тихѡ и безъ  
молвнѡ житїѣ проживѣмъ во  
всѣхъ бѣговѣрїи и чистотѣ.

**возгласъ:** Въ первыхъ помани  
гдѣ, гдѣна нашего сѣбѣшаго па  
триарха имѣхъ, [и гдѣна нашего преосѣи  
нѣшаго митрополита имѣхъ, и гдѣна  
нашего преосѣинѣшаго архіѣпопа имѣхъ,  
или епопа имѣхъ,] сѣгоже [ихже]  
даждь сѣимъ твоимъ црквамъ, въ  
мѣрѣ, цѣла [цѣлыхъ], чѣстна [чѣст  
ныхъ], здрава [здравыхъ], долго  
дѣнствѣюща [долгодѣнствѣющихъ] и  
исправляюща [исправляющихъ] слово  
твое сѣ истинны.

Паки дѣлконъ поминѣетъ создѣтелей  
храма или сѣнѣи, ꙗще живи сѣтъ. ꙗще  
ли сѣтъ монастырь, и игѣмена, и  
брѣтїю, такѡ же и иныхъ живыхъ, ихже  
хѣщѣтъ.

civil authorities and armed  
forces. Grant them, O Lord, a  
peaceful governance, that we  
also in their tranquility may  
lead a quiet and peaceable life  
in all godliness and purity.

**Exclamation:** Among the first,  
remember, O Lord, our lord,  
the Most Holy Patriarch N.,  
[and our lord, the Most Reverend  
Metropolitan N., and our lord the Most  
Reverend Archbishop N., or Most  
Reverend Bishop N.], whom do Thou  
grant unto Thy holy churches  
in peace, safety, honour,  
health and length of days,  
rightly dividing the word of  
Thy truth.

The deacon commemorates the founders  
of the church or monastery, if they be alive,  
and whomsoever he will. In a monastery,  
he commemorates the abbot and the  
brethren, as well as other of the living as he  
wishes..



Ісрѣй преклони́хъ моли́твѣ:

Пома́ни гдѣи́ оуби́тель еѣю́, въ не́й же  
жи́тельствѣмъ, ѿ всѣ́хъ гра́дъ ѿ  
стѣранъ, ѿже вѣро́ю живѣ́щихъ въ ны́хъ.

Ѽще́ли же во́ градѣ́, глѣ́тъ Ісрѣ́й:

Пома́ни гдѣи́ гра́дъ се́й, въ не́мъ  
же жи́тельствѣмъ.

Ѽще́ ли же кро́мѣ гра́да, глѣ́тъ  
Ісрѣ́й: Пома́ни гдѣи́ гра́дъ на́шъ ѿ  
мѣсто́ еѣ́, внемѣ́же жи́тель  
ствѣ́мъ,

ѿ всѣ́хъ гра́дъ ѿ стѣранъ, ѿ вѣро́ю  
живѣ́щихъ въ ны́хъ. Та́же.

Пома́ни гдѣи́ пла́вающихъ, пѹ́тъ  
ше́ствѣющихъ, бола́щихъ,  
стра́ждѹщихъ, пленѣ́нныхъ, ѿ  
спсе́ніѣ ѿ́хъ.

Пома́ни гдѣи́ плодоно́сѹщихъ ѿ  
добротворѣ́щихъ во стѣ́хъ  
твои́хъ цр́квахъ, ѿ поминѹ́ющихъ  
ни́щыѣ, ѿ на всѣ́хъ на́съ мнѹ́лости  
твоѣ́ низпо́сли.

Ѽ поминѹ́етъ Ісрѣ́й живѹ́хъ по

The priest having bowed, prays thus:

Remember, O Lord, this habitation in  
which we dwell, and every city and coun-  
try, and the faithful that dwell therein.

In a city, the priest says:

Remember O Lord, this city in  
which we dwell.

Outside his city, the priest says:

Remember O Lord our city and this place  
in which we dwell,

and every city and country, and  
those who with faith dwell therein.

Also:

Remember, O Lord, them that  
sail and them that travel, the  
sick, the suffering and the captive,  
and their salvation.

Remember, O Lord, them that  
bear fruit and do good works  
in Thy holy churches, and them  
that are mindful of the poor, and  
upon us all send down Thy mer-  
cies.

The priest remembers by name such of the

И́мени , и́же хоще́тъ . та́же , и ѿ себѣ  
глаго́летъ .

**П**омани́ гдѣ по мно́жествѹ  
милосѣрдія твоеа́ , и моѹ недо  
сто́йностью , и прости́ ми вса́ко  
согрѣше́ніе во́льное и нево́льное , и  
не ра́ди мои́хъ грѣхѡвъ  
возбра́ниши блага́ти е́гда дѣ  
ѡ преда́ющихся дарѡвъ си́хъ .

**воглаго́летъ .** И да́ждь на́мъ еди́нѣмъ  
о́уби , и еди́нѣмъ ѡ́бъи ,  
сла́вити и воспѣва́ти пречѣсто́е и  
велико́лѣпое и́мя твоѹ о́ца и сѣна  
и е́гда дѣ , нѣи́и и прѣи́и и во  
вѣки вѣкѡмъ . **и лю́дїе , а́минь .**

**и́срїи́н глаго́летъ .** И да бѣ́дѹтъ мѣ́ти  
вели́каго бѣа́ и сѣа́ на́шего і́са  
хрѣ́ста , со всѣ́ми ва́ми . **лю́дїе ,** И съ  
дѣ́хомъ твои́мъ .

Дїа́конъ поцѣлѡва́въ е́тъи прѣ́сто́лъ и  
покло́ньсѣа і́срїю , и́сходитъ въ цр́ковь  
сѣ́верными двѣ́рми , и ста́въ на  
ѡ́бычному мѣ́стѣ , глаго́летъ :

living as he will. Then he prays for himself:

**R**emember, O Lord, according  
to the multitude of Thy mer-  
cies, also mine unworthiness: and  
forgive mine every offense,  
whether voluntary or involuntary;  
and withhold not because of my  
sins the grace of the Holy Spirit  
from these gifts here set forth.

**Exclamation:** And grant us with one  
mouth and one heart to glorify and  
hymn Thy most honourable and  
majestic name, of the Father, and  
of the Son, and of the Holy Spirit,  
now and ever, and unto the ages of  
ages. **The people:** Amen.

**The Priest says:** And may the mer-  
cies of our great God and Saviour  
Jesus Christ be with you all. **The peo-  
ple:** And with thy spirit.

The deacon kisses the holy altar, bows to  
the priest and goes out into the church  
through the north doors. He stands in his usu-  
al place and says :

**В**сѣмъ свѣтлымъ поманивши, паки и паки миромъ гдѣ помолнимся. **Г**дѣ помилуй.

**Ѡ** принесенныхъ и освященныхъ чистыхъ дарѣхъ гдѣ помолнимся. **Г**дѣ помилуй.

**И**же да члвчлюбца бгъ нашъ пріемъ ѿ во свѣтъ пренбныи и мыслении своѣи жртвеникъ, въ коню блгвоуханіа дхбнаго, низпослетъ намъ блгодать и даръ свѣта дха, гдѣ помолнимся. **Г**дѣ помилуй.

**Ѡ** избавити насъ ѿ всѣхъ скорби, гнѣва и нужды, гдѣ помолнимся. **Г**дѣ помилуй.

**Иерей преклонясь молитъ:**

**Т**ебѣ предлагаемъ животоу нашъ весь и надежду, вѣко члволюбче, и молимся и просимъ, и млимъ дѣемъ, подобенъ насъ причастити небныхъ и страшныхъ

**Having remembered all the saints, again and again in peace let us pray to the Lord. Lord have mercy.**

**For the precious Gifts here offered and sanctified, let us pray to the Lord. Lord have mercy.**

**That our God, Who loveth man, having accepted them upon His holy, most heavenly and noetic altar for an odour of spiritual fragrance, send down upon us the grace and gift of the Holy Spirit, let us pray to the Lord. Lord have mercy.**

**That we may be delivered from all tribulation, wrath and need, let us pray to the Lord. Lord have mercy.**

**The priest, having bowed, prays thus:**

**U**nto Thee do we offer all our life and hope, O Master Who lovest man, and we pray and ask and implore Thee: Account us worthy to partake of Thy heavenly and dread Mysteries at this sa-

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Добрыхъ и полезныхъ душамъ  
нашимъ, и мира мiрови оу гдѣ  
просимъ. Подѣи гдѣ.

Прощаа лѣта животѣ нашего  
ѣ мiрѣ и ѣ покаанiи кончати,  
оу гдѣ просимъ. Подѣи гдѣ.

Христiански кончати животъ  
нашъ, безстрастныи, непороч-  
ныи, мирныи и добрыи ѿвѣтъ,  
ѣже на страшнѣмъ судѣ христовѣ  
просимъ. Подѣи гдѣ.

Единенiе вѣры и причастiе  
сѣаго дѣа испросише, самн себѣ  
и другъ другъ, и всѣхъ животъ  
нашъ христѣ бгѣ предадимъ. Тебѣ  
гдѣ.

Исрѣи, возгласъ: И сподоби насъ  
вѣко, съ дерзновѣнiемъ, неосуд-  
жденно смѣти, призывати тебѣ  
небнаго бга оца и глати:

Things good and profitable for  
our souls, and peace for the world,  
let us ask of the Lord. Grant this, O  
Lord.

That we may complete the re-  
maining time of our lives in peace  
and repentance, let us ask of the  
Lord. Grant this, O Lord.

A Christian ending to our life,  
painless, blameless and peaceful,  
and a good defense at the dread  
judgement of Christ, let us ask.  
Grant this, O Lord.

Having asked for the unity of  
the faith and communion of the  
Holy Spirit, let us commit our-  
selves and one another and all our  
life unto Christ our God. To Thee, O  
Lord.

The exclamation of the priest: And  
vouchsafe, O Master, that with  
boldness and without condemna-  
tion we may dare to call upon  
Thee, the heavenly God, as Father,  
and to say:

ГЛ҃ЕТ҃Х ТИХ҃О: О҃ЧЕ НАШ҃Х: ТОЖЕ И  
ЛЮДІЕ ГЛ҃ЮТ҃Х: О҃ЧЕ НАШ҃Х:

ІѲР҃ЕИ, ВОЗГЛ҃АЕХ: ІА́К҃О ТВОЕ́ ѿСѢТЬ  
ЦР҃ТВО И́ СИЛА И́ СЛА́ВА, О҃ЦА́ И́ СНА́  
И́ СѢ́АГ҃О ДХ҃А, НН҃Ѣ И́ ПР҃Н҃О И́ ВО  
ВѢКНІ ВѢК҃ОМ҃Х, ЛЮДІЕ: А́МІНЬ.

ІѲР҃ЕИ: МІР҃Х ВСѢ́М҃Х. ЛЮДІЕ ЖЕ: И́  
ДХ҃ОВИ ТВОЕМ҃У

ДІА́КОНХ: ГЛАВЫ́ ВАША ГД҃ЕВИ ПРЕК  
ЛОНИ́ТЕ, ЛЮДІЕ ЖЕ: ТЕБѢ́ ГД҃И.

ІѲР҃ЕИ ПРЕКЛО́НЬША МОЛНТЕ́А:

БЛАГОДАРИ́М҃Х ТѢ́, ЦР҃Ю́ НЕВИ́ДИ  
МЫИ, ІА́К҃О НЕ ИСЧЕ́ТНОЮ́ ТИ́  
СИ́ЛОЮ́ ВСѢ́ СОДѢ́ТЕЛЬСТВО́ВША  
ѿСН҃, И́ МНО́ЖЕСТВО́М҃Х МЛ҃ТИ  
ТВОЕ́А ѿ НЕБЫ́ТІА БЫ́ТІЕ́ ВСѢ́  
ПРИВЕ́Д҃Х. ГА́М҃Х ВЛ҃КО І́ НБ҃С҃Х  
ПРІЗР҃И НА ПРЕКЛО́НШЫ́А ТЕБѢ́  
ГЛАВЫ́ СВОѢ́, НЕБО́ ПРЕКЛО́НИ́ША  
ПЛО́ТНІ И́ КРО́ВНІ, НО́ ТЕБѢ́ СТРА́ШНО  
МУ́ БГ҃У. ТЫ́ ОУ́Б҃О ВЛ҃КО, ПРЕДЛЕ́

He says quietly: Our Father. The people  
also say: Our Father.

The exclamation of the priest: For Thine  
is the kingdom, and the power,  
and the glory, of the Father, and of  
the Son, and of the Holy Spirit,  
now and ever, and unto the ages of  
ages. People: Amen.

Priest: Peace be unto all. People: And  
to thy spirit,

Deacon: Bow your heads unto the  
Lord. People: To Thee, O Lord.

The priest, having bowed, prays thus:

We give thanks unto Thee, O  
King invisible, for that by  
Thy measureless might Thou hast  
created all things, and in the multi-  
tude of Thy mercies Thou hast  
brought all things from non-being  
into being. Do Thou Thyself, O  
Master, look down from heaven  
upon them that have bowed their  
heads unto Thee, for they have  
bowed down not to flesh and blood,  
but to Thee, the awesome God. Do



жа́щаѧ вѣ́мъ на́мъ во б́лго́е  
и́зравна́й, въ ко́рго́ждо своѹ  
потре́бѸ: пла́вающимъ і́пла́вай,  
пѹть шѣ́ствѹющимъ і́шѣ́ствѸй,  
бола́щихъ и́щѣ́ай, врачѸ дѣ́ламъ  
и́ тѣ́ломъ.

**Возгласъ.** Б́лгодѣ́тїю и́ щедро́та  
мнѣ и́ чл́колю́бїемъ ѣ́дннороднаго  
снѧ твоегѹ, съ нѣ́мже  
б́лгословѣ́нъ ѣ́си, съ пресѣ́тымъ и́  
б́глымъ и́ живото́вора́щимъ тѣ́  
дѹхомъ, ннѣ́ и́ прѣ́во и́ во́ вѣ́ки  
вѣ́комъ. И́ пѣ́цы: ѿ́мїнь.

**Іерей поклѹнься мо́литсѧ:**

**Р**онмѣ́ гдѣ́ і́се х́р́тѣ́ вѣ́же на́шъ,  
ѿ стѣ́гъ жи́лїа твоегѹ, и́  
ѿ прѣ́ола сла́вы цѣ́ствїѧ твоегѹ,  
и́ прїи́ди во ѣ́же ѡ́сѣ́нїи на́съ,  
и́же горѣ́ со о́цѣмъ сѣ́данѣ, и́  
здѣ́ на́мъ не́вїдїмо спрѣ́ываѧ, и́  
сподо́би держа́вною тѣ́ рѹко́ю

Thou, therefore, O Master, distribute the [Gifts] here set forth for the equal good of us all, to each according to his need. Voyage with them that sail; journey with them that travel; and heal the sick, O Thou Physician of souls and bodies.

**Exclamation:** Through the grace and bounties and love toward man of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most holy, good and life-giving Spirit, now and ever, and unto the ages of ages. **The singers:** Amen.

**The priest, having bowed, prays thus:**

**A**ttend, O Lord Jesus Christ our God, from Thy holy dwelling place, and from the glorious throne of Thy kingdom; and come to sanctify us, O Thou that sittest with the Father on high, and art invisibly present with us. And with Thy mighty hand deign to bestow



ПОДА́ТИ НА́МЪ ПРЕЧ́ИСТОЕ ТѢ́ЛО  
ТВОЕ́ И ЧЕ́СТНУЮ ТИ́ КРѠ́ВЬ, И́ НА́МН  
ВСѢ́МЪ ЛЮ́ДЕМЪ ТВОИ́МЪ.

БѢ́ДА́ ЖЕ ПРИСПЕ́ЕТЪ ВРЕ́МЯ, ВОЗДВИ́ГНУ  
ТИ СѢ́ИИ А́ГНЕЦА, ДІА́КОНЪ ЖЕ, ПРЕДЪ  
СѢ́ИМИ ДВЕРИМИ ПОКЛОНИ́ВША, ГЛѢ́ТЪ  
ВЕЛЕГЛА́СНО: **ВѠ́НЬМЕМЪ.**

І́СРѢ́Й, ПОКЛОНИ́ВША Е́ЛГОГОВѢ́ИИШУ  
ПРІ́ЕМЛА СѢ́ИИ ХЛѢ́БЪ ШѠ́НОУХЪ РЪ́КЪ ТРЕМѢ́  
ПЕ́РСТЫ, И́ ВОЗГЛА́ШАЕТЪ.

**СѢ́ИИ СѢ́ИМЪ.**

И́ ТВОРИ́ТЪ КРѢ́ТЪ НАДЪ СѢ́ИМИ ДИ́СКО  
СОМЪ СѢ́ИМИ А́ГНЬЦЕМЪ.

ЛЮ́ДІЕ ЖЕ ПОЮ́ТЪ: БѢ́ИИИ СѢ́И, БѢ́ИИИ  
ГДѢ́ І́СЪ ХРІ́СТОСЪ, ВЪ СЛА́ВѢ́ БГ҃Ъ О́ЦѢ́,  
А́МІНЬ. ТА́ЖЕ ПРИЧА́СТНО ДНЮ́.

ДІА́КОНЪ ЖЕ ВШЕ́ДЪ ВО СѢ́ИИ О́ЛТА́РЬ,  
СТА́НЕТЪ ШѠ́ ЛѢ́ВЫА СѢ́РАНИ СѢ́АГШУ  
ПРЕСТО́ЛА, И́ ГЛѢ́ТЪ.

**РАЗДРО́БИ Е́ЛКО СѢ́ИИ А́ГНЕЦА.**

І́СРѢ́Й ЖЕ СОВСА́КИМИ БЛЮДѢ́НИЕМЪ  
РА́ДРОБА́ЕТЪ СѢ́ИИ А́ГНЕЦЪ, НА ЧЕ́ТЫРЕ  
ЧА́СТИ, И́ ПОЛАГА́ЕТЪ ЧА́СТИ НА СѢ́ИИ  
ДИ́СКОСѢ́ КРѢ́ТШЕВРА́ЗНО, КРѢ́ТНЫМИ  
ЗНА́МЕНІЕМЪ ДО́ЛЪ КЪ СѢ́ОМЪ ДИ́СКОСѢ́, ЗА

upon us Thy most Pure Body and  
Thy Precious Blood, and through  
us to all Thy people.

When the time has come to elevate the  
Holy Lamb, the deacon bows before the holy  
doors and says aloud:

**Let us attend.**

The priest, having bowed reverently takes  
the Holy Bread with three fingers of both  
hands and exclaims:

**Holy Things unto the holy.**

And the priest makes the sign of the Cross  
with the Holy Lamb over the holy diskos.

The people sing: One is Holy, one is Lord:  
Jesus Christ, to the glory of God the Father.  
Amen. And the koinonikon (Communion  
verse) of the day.

The deacon enters the sanctuary, stands at  
the left of the holy altar, and he says:

**Break, master, the Holy Lamb.**

With all care, the priest then breaks the  
Holy Lamb into four parts, and places them  
on the holy diskos in the form of a Cross,  
with the seal of the Cross downward on the  
holy diskos, and the *Sacrifice* [i.e., the in-

кланіємъ же горѣ. **Іѣ**, оуѣво полагай на  
 вышней странѣ еѣгво днѣкоа. **Хрѣтосъ**  
 же ѿ долѣ. а ѿ еѣгво потирѣ, **Кѣ**.  
**НН**, противъ лѣвѣмъ евоа рѣкѣ. **Іѣ** же  
 часть взѣмъ, исполнай еѣгво чашѣ.  
**Хрѣтосъ** же часть раздробляй іерѣомъ и  
 діакономъ. Тыа же двѣ части еѣгва,  
 ѣже, **НН**, и ѣже, **Кѣ**, причастникомъ  
 да раздробляеши на части малы. И  
 ѣлико бѣдетъ довольнѣ поемотрѣнію  
 творѣ и благаетъ въ потирѣ. а ѿ части  
 прѣстѣа бѣцы, и ѿ части еѣгва, и  
 ѣлико ѣхъ на еѣгва днѣкоа еѣтъ,  
 никогѣе да не причащаетъ, тоѣю ѿ  
 двоѣ части еѣгва агнеца. и ѣгда же  
 причастѣа вси, тогда прочѣа части по  
 лагаютъ во еѣгво потирѣ. глетъ же еѣ  
 вѣгда раздроблетъ:

**Р**аздроблетъ и раздѣлетъ  
 агнецъ бжїи, раздробляемыи  
 и не раздѣланыа, иже вѣгда  
 ѣдомыи и никогѣе еѣдѣемыи.

діаконъ показѣтъ ко еѣгво потирѣ  
 со оуларѣмъ и глетъ:

**И**сполни вѣко еѣгво чашѣ.

cision] upward. Place the Portion marked  
**IC** on the upper side of the holy diskos;  
**XC** on the lower side; **NI** at your left  
 hand, and **KA** nearest to the holy chalice.  
 Take the portion **IC** to fill the holy chal-  
 ice.. Divide the Portion **XC** among the  
 priests and deacons. Break up the other  
 two holy Portions, **NI** and **KA** into small  
 pieces for the communicants. Make as  
 many pieces as will be sufficient in your  
 judgement [for all the communicants]. Do  
 not communicate anyone with the portions  
 in honor of the Mother of God or the  
 Saints, or with others on the diskos, but  
 only with the two Portions of the Holy  
 Lamb. When all have received Communion,  
 then the other portions are placed in the  
 holy chalice. He says this while he breaks  
 [the Holy Bread]:

**B**roken and divided is the Lamb  
 of God: broken, yet indivisi-  
 ble; ever eaten, yet never con-  
 sumed.

The deacon points with his orarion to the  
 holy chalice, saying:

**Fill, master, the holy cup.**

Ісрѣй же, прїѣмъ горнюю часть трѣми  
персты, ѿбѣихъ роуцъ, творѣтъ ѿ нею  
крѣтъ верхѹ сѣгво потирѣ, глѣтъ:

**Исполненіе сѣгво дѣа.**

И такъ влгѣтъ часть во сѣын  
потирѣ.

И прїемлетъ дѣакоу соудъ со  
оукропомъ, и глѣтъ ко Ісрѣю:

**Блгвѣ влго теплотѹ.**

Ісрѣй оуѣво блгвлѣтъ ю и глѣтъ:

**Теплотѣ сѣгво дѣа.**

И дѣакоу: **Аминь.**

И влгѣтъ теплотѹ во сѣын потирѣ.

Бгда же растворѣши сѣымъ оукро  
помъ бжѣтвенѹ кровъ влчню, тогда да  
влгѣши оукропъ теплѣхъ съ раземо  
трѣнїемъ, и ѣлико быти доволно  
верѣмъ хотѣщимъ причастїтисѣ. и по  
сѣдѣ никако ничесѣже да влгѣши.  
Посѣмъ, Ісрѣй со дѣакономъ, творѣтъ  
вѣспѣ, три поклѣны предъ сѣымъ  
прѣоломъ, глѣюще кождо к себѣ:

**Бже, ѡчїстї мѣ грѣшнаго  
и помилѹй мѣ. Создѣвыи**

The priest takes the uppermost Portion  
with three fingers of both hands, makes the  
sign of the Cross with it over the holy chalice,  
and says:

**The fulness of the Holy Spirit.**

And he places the Portion in the holy chal-  
ice.

The deacon now takes a vessel of hot water,  
saying to the priest:

**Bless, master, the warm water.**

The priest blesses it, saying:

**The warmth of the Holy Spirit.**

Deacon: **Amen.**

And he pours the warm water into the holy  
chalice.

When you dilute the Divine Blood of  
the Master with the holy hot water,  
pour carefully as much hot water as is  
necessary for all those who are to re-  
ceive Communion. Do not pour in any-  
thing else afterward. Then the priest  
and the deacon together make three  
bows before the holy altar, as each says  
to himself:

**God cleanse me a sinner, and  
have mercy on me. Thou hast cre-**

мѧ гдѣи ѡ помѣнѣмъ мѧ. **Б**езъ  
числа согрѣшихъ, гдѣи прости  
мѧ.

Тѣже, преклонѣте до пола, со  
всѣми благоговѣніемъ, ѡ творѣтъ  
прощеніе всѣмъ, гл҃юще, каждо к себѣ,  
Прости мѧ, ѡче отцы: весь до конца.

Тѣже, діаконъ ѡпомощуетъ оубо  
своимъ крестообразно, ѡ стоитъ малю  
далѣе. Іерей, прѣмлетъ часть нижнюю,  
отъѣмъ агнца, тремя персты десныа  
рукѣ, вкладаетъ въ длань свою. ѡ держитъ  
въ длани своей, ѡ гл҃етъ к себѣ.

Чтѣноѣ ѡ прѣчитноѣ тѣло гдѣа бѣа  
ѡ спаса нашего їса хр҃та подаѣте  
рабѣмъ вѣжѣю іерейю **имѣмъ**, ѡ прѣтола  
гдѣа бѣа ѡ спаса нашего їса хр҃та,  
въ храмѣ **имѣмъ**, на пѣмѣтъ  
отъѣмъ **имѣмъ**, **сегоже сѣтъ день**, во  
ѡставленіе грѣхѣмъ ѡ въ жизнь  
вѣчнѣю. [ѡще ли сѣтъ храмъ ѡли прѣза  
ннѣмъ хр҃тоѣмъ, ѡли вѣнѣмъ, то гл҃етъ, въ  
храмѣ **имѣмъ**, на прѣзданнѣмъ **имѣмъ**.]

ated me: Lord, have mercy on me. **I**  
have sinned immeasurably: Lord,  
forgive me.

Then they prostrate themselves with all  
reverence, and together they ask forgiveness  
as each says to himself: Forgive me, holy fa-  
ther, and the rest.

Then the deacon girds the orarion around  
himself in the form of a Cross, and stands  
back a little. The priest takes the lower  
Portion of the Holy Lamb with three fingers of  
his right hand and places it in his palm.  
Holding It in his palm, he says to himself:

**The precious and most hon-  
ourable Body of our Lord God and  
Saviour Jesus Christ is given to the  
servant of God, the priest N., from  
the throne of our Lord God and  
Saviour Jesus Christ, in the temple  
of N., on the commemoration of  
Saint N., whose day it is; unto the re-  
mission of sins and life everlast-  
ing. (If it be a church or a feast dedicated to  
Christ or the Mother of God, then say: in the  
temple of N., on the feast of N.)**

Дрѹгѹю же часть прїемлетъ іѡрѣѣи тре  
мѣ персты того же деснаго рѹка, глѣтъ  
τὴν αὐτὴν δακτύλον,

### Присѣпѣ.

Діаконы же присѣпѣвъ, творѣтъ по  
клоны до пола со великимъ благомъ  
вѣнчѣемъ, и цѣлѣтъ стѣн прѣдѣла. Іѡрѣѣи  
же подаваа ѿмѹ часть, юже держитъ  
тремѣ персты, глѣтъ.

Чтѣноѣ и пречтѣноѣ тѣло гдѣ  
бѣа, и спса нашегѡ їса хрѣста, по  
даѣтсѧ рабѹ бжїю діаконѹ, ѿмѣкѣ,  
ѡ прѣдѣла гдѣ бѣа и спса нашегѡ  
їса хрѣста, въ храмѣ ѿмѣкѣ, на  
пѣмѣтъ стѣго, ѿмѣкѣ, ѡгѡже ѣсть  
дѣнь, во ѡставлѣніѣ грѣхѡвъ и въ  
жизнь вѣчнѹю.

Діаконы же цѣлѣтъ рѹкѹ, подавшѹю  
ѿмѹ часть стѣго хлѣба.

Іѡрѣѣи глѣтъ діаконѹ: Хрѣто́съ  
посредѣ насъ.

Діаконы же глѣтъ, ѣсть и  
вѣдетъ.

The priest takes another Portion with three  
fingers of the same right hand, and says softly  
to the Deacon:

### Draw near.

The deacon draws near, makes a prostra-  
tion with great reverence, and kisses the holy  
altar. The priest gives him the Portion, holding  
it with three fingers and saying:

The precious and most hon-  
ourable Body of our Lord, God and  
Saviour Jesus Christ is given to the  
servant of God, the deacon **N.**,  
from the throne of our Lord God  
and Saviour Jesus Christ, in the  
temple of **N.**, on the commemora-  
tion of St. **N.**, whose day it is; unto the  
remission of sins and life everlast-  
ing.

The deacon kisses the hand which has giv-  
en him a Portion of the Holy Bread.

The priest says to the Deacon: **Christ is**  
in our midst.

The deacon replies: **He is and shall be.**

и творятъ цѣлованіе другъ друга во  
оугтѣ.

Ище ли во дни свѣтлыа нли, то въ  
тогѡ мѣсто, іерей глѣтъ: Христосъ  
воскресе. Діаконъ ѡвѣщаѣтъ, констѣтъ  
воскресе. Сіе глѣтъ и до ѡданиа стѣла  
пѣхн.

И ѡходитъ діаконъ къ странѣ стѣго  
прѣтѡла. И глѣтъ мѣтъ сѣю кождо к  
себѣ:

**В**ѣрую гдѣи и исповѣдую, ѡакъ  
ты еси христосъ, снъ бѣга  
живаго, пришедъи въ міръ  
грѣшники спасти, ѡ нѣхъже  
первыи есмь азъ. Вѣрую, ѡакъ  
констѣтъ се естъ самое прѣчѣтое  
тѣло твоѡ, и се естъ самаа  
чѣтнаа кровъ твоа. Бгѡже ради  
молютѣа, помилѡи мѡ и  
прости ми, и ѡслаби ми прегрѣ  
шѣніа моа вѡльнаа и не  
вѡльнаа, ѡже словомъ, ѡже  
дѣломъ, ѡже вѣденіемъ и невѣ  
деніемъ, ѡже разумомъ и

And they kiss each other on the lips.

During Bright Week, the priest says in-  
stead: Christ is risen. The deacon replies:  
Truly He is risen. The same is said until the  
Apodosia (Leave-taking) of Pascha.

The deacon goes off to one side of the holy  
altar. The priest and the deacon each say this  
prayer to themselves.

**I** believe, O Lord, and I confess  
that Thou art the Christ, the  
Son of the living God, Who didst  
come into the world to save sin-  
ners, of whom I am chief. I believe  
that this is truly Thine own most  
pure Body, and this is Thine own  
precious Blood. Wherefore I pray  
Thee: Have mercy on me and for-  
give me, and absolve my transgres-  
sions, voluntary and involuntary,  
whether in word or deed, with  
knowledge or in ignorance, whe-  
ther in mind or thought. And  
count me worthy to partake with-

мыслию. И сподо́би мѧ невоу́  
ждѣннѡ причасті́тиѧ пречѣ́тыхъ  
тѣ́хъ та́инствъ, во ѡ́бтавлѣ́ніе  
грѣхѡ́въ и въ жи́знь вѣ́чнѡю,  
ѡ́гдѡ бл҃гословѣ́нъ ѣ́си во́ вѣки,  
а́минь. **Та́же,**

**Р**ече́ри твоѣ́й та́инѣ́й, днѣ́сь сѣ́  
бѣ́жѣи прича́стника мѧ прѣ́имѣи,  
не повѣ́мъ во врагѡ́мъ твои́мъ  
та́инны твоѣ́ѧ, ни лѡбза́нїѧ тѣ́хъ  
да́мъ ѡ́гдѡ и́удѡ, но ѡ́гдѡ  
разбо́йникъ исповѣ́даѧся во́пїю  
ти: по́мани мѧ гдѣ́и, ѡ́гдѡ  
прѣ́идеши во цр҃кѣ́и сѣ́.

**По́сѣмъ гл҃ящѣ́хъ мѡ́гѣхъ сѣ́ю:**

**Р**ѡ́го гдѣ́и чѡ́колю́бче, да не во  
ѡ́сѡудѣ́ніе мѣ́ бѣ́детъ при  
ча́стїе стѣ́хъ тѣ́хъ та́инъ, но во  
ѡ́чищѣ́ніе и ѡ́сѡщѣ́ніе ду́шѣ́ же и  
тѣ́лѡ, и во ѡ́бръ́тѣніе вѣ́дѡщїѧ  
жи́зни и цр҃кѣ́ѧ, ѡ́гдѡ бл҃гѣ́нъ  
ѣ́си во́ вѣки, а́минь.

out condemnation of Thy most  
pure Mysteries unto the remission  
of sins and life everlasting; for  
blessed art Thou unto the ages,  
Amen.

**O**f Thy mystical supper, O Son  
of God, accept me today as a  
communicant; for I will not speak  
of Thy Mystery to Thine enemies,  
nor like Judas will I give Thee a  
kiss, but like the thief I cry unto  
Thee in confession: Remember  
me, O Lord, when Thou comest in  
Thy kingdom.

**Then this prayer:**

**O** Master and Lord, Who  
lovest mankind, let not the  
communion of Thy Holy Mysteries  
be to my condemnation, but rather  
unto the cleansing and sanctifica-  
tion of soul and body, and unto the  
acquisition of the life and kingdom  
to come. For blessed art Thou unto  
the ages, Amen.



И́ такѡ причащѡются пречѣстѡ тѣла  
хрѣтова, со́ страхомъ и́ благоговѣнїемъ  
всѣмъ. Тѣже, ѡтирають дѣлѣи евоѡ  
на ли́тѣ, ꙗ́ко да не какѡ малѣ внѣсѣхъ  
ѡстанѣтъ на дѣлѣи комѣждо ѿхъ, и́  
погрѣшенїе страшно вѣдѣтъ. Тѣже, іерей  
прїѣмлетъ ѡбѣма рѣкама етъи потїрь  
со етъимъ покрѡвомъ, и́ глѣтъ:

**Б**готворѡщю крѡвъ оужаснѣла,  
чѣче зрѣ, оугль бо ѣсть, не  
достѡйныхъ ѡпалаа: бжїа плѡтъ  
ѡбожевляетъ ма́ и́ питѣетъ,  
ѡбожѣетъ дхъ, оумъ же питѣетъ  
стра́ннѣ и́ чюднѣ. Ѹ́ человекѣ,  
оужаснѣла, еда́ ꙗ́си недостѡйнѣ,  
ѡгнь бо ѣсть грѣхѣ попалаа. но  
ѡчи́сти ма́ гдѣи ѡ́ всѣкѣа  
сквѣрны. Тѣже, и́ дїаконъ глѣтъ.

Потѡмъ іерей глѣтъ:

**Ч**тѣнаа́ и́ бготѡчнаа крѡвъ,  
гда́ бга́ и́ епѣа на́шегѡ їса  
хрѣта́, пода́етѣа рабѣ́ бжїю  
іерейю, **ѿмкхъ**, ѡ́ прѣтѡла гда́ бга́

And they partake with fear and great  
reverence of the most pure Body of Christ.  
Then they wipe their palms on the eiliton,  
lest a tiny Pearl somehow remain on the  
palm of either and cause a fearful trans-  
gression. Then the priest takes the holy  
chalice and holy cloth with both hands, and  
says:

**T**remble, O man, as thou seest  
the deifying Blood, for it is a  
live coal, burning the unworthy.  
The Flesh of God deifieth and  
nourisheth me: It deifieth the spir-  
it, while it strangely and won-  
drously nourisheth the mind.  
Tremble, O man, lest thou  
shouldst eat thereof unworthily,  
for it is a fire, consuming sins: But  
cleanse me, O Lord, from every  
impurity. The deacon also says this prayer.

Now the priest says:

**T**he precious and divinely-flow-  
ing Blood of our Lord, God  
and Saviour Jesus Christ, is given  
to the servant of God, the priest

и спса нашегѡ їса хрѣта, въ хра́мѣ **имѣ**, на па́мать стѣ́го, **имѣ**, **сѣгѡже сѣть де́нь**, во ѡставле́нїе грѣхѡвъ и въ жи́знь вѣ́чнѹю.

И причаща́етсѧ три́жды стѣ́н и пречѣ́н, и животвора́щей кро́ви гдѣни. Посѣ́мъ, ѡтира́етъ оу́стни́к своѣ покрѡ́вцемъ, держа́мъ стѣ́н поти́ръ, и кра́й стѣ́гѡ поти́ръ. призыва́етъ ѡбѣ́ дѣ́акона и глѣ́тъ,

**Присѣ́пнѣ.**

И прише́дъ дѣ́аконъ, покло́нѣа ісрѣ́н. проше́нїе ѡ́ негѡ́ испро́сѣвъ.

ісрѣ́н же глѣ́тъ: **Честна́а** и бѣ́готѡ́чнаа кро́вь гдѣ́ бѣ́а и спса нашегѡ їса хрѣ́та пода́етсѧ рабѹ́ бѣ́жїю дѣ́аконѹ́, **имѣ**, ѡ́ прѣ́тѡла гдѣ́ бѣ́а и спса нашегѡ їса хрѣ́та. въ хра́мѣ, **имѣ**, на па́мать стѣ́го, **имѣ**, **сѣгѡже сѣть де́нь**, во ѡставле́нїе грѣхѡвъ, и въ жи́знь вѣ́чнѹю.

**N.**, from the throne of our Lord God and Saviour Jesus Christ, in the temple of **N.**, on the commemoration of St. **N.**, **whose day it is**; unto the remission of sins and life everlasting.

The priest partakes thrice of the holy, most precious and life-giving Blood of the Lord. He then wipes his lips with the cloth with which he holds the holy chalice, and wipes also the edge of the holy chalice. Next, he summons the deacon, saying:

**Draw near.**

The deacon draws near, bows to the priest and asks forgiveness of him.

The priest says: **The precious and divinely-flowing Blood of our Lord, God and Saviour Jesus Christ is given to the servant of God, the deacon N., from the throne of our Lord God and Saviour Jesus Christ, in the temple of N., on the commemoration of St. N., whose day it is; unto the remission of sins and life everlasting.**

И причащаетъ діаконъ съѣмъ кроуки, ѿ  
сѣгаша потирѣ, трижды, іереемъ держи  
магаша ѣкшпѣ, со съѣмъ покрѡвцемъ. По  
причаствіи же, ѡтеръхъ оустнѣ свои съѣмъ  
покрѡвцемъ, и цѣлуетъ съѣмъ потиръ, и  
творитъ прощѣніе, и глѣтъ **ГДѢ**  
помѡлимся, гдѣ помѣлѣи..

и поѣ, діаконѣ прѣѣ стѣи дискѣ, и  
говѣ на то оуставленю, блюдомою ѣ  
литонѣ, и спскаѣтъ всѣ части и крохи,  
ѣже на стѣмѣх дискѣ, во стѣи  
потирѣ, соотрахоми и всѣцѣмѣх  
блюденіемѣх, ѣкѣ да не кѣкѣ ѣдно  
мѣлѣишихъ частіи что ѣпадѣтъ, или  
ѣстанѣтъ, и погнѣнѣтъ небреженіемѣх.

И покрываѣтъ сѣшю чашѣ покрѣвцемъ.  
на сѣи́н же дискосъ возлагаетъ свѣзда  
и покрѣвцы, и ѡбѣ рарѣшаѣтъ оулары  
своѣ. Семѣ же творимѣ, іерей глѣтъ  
мѣтвѣ бл҃годарственнѣ, преклѣньсѣ, мо  
литсѣ.

БЛАГОДАРИ́МЪ ТѦ ВЛКО ЧЛКОЛЮ́БЧЕ,  
БЛАГОДА́ТЕЛЮ ДШЪ НАШНХЪ, ІА́КѠ  
І БНАСТО́ЩІИ ДЕНЬ СПОДО́БИЛЪ БІИ  
НАСЪ НЕНУХЪ ТВОИ́ХЪ І БЕЗЪ

The deacon partakes thrice of the Holy Blood from the holy chalice, which the priest holds with the holy cloth. After communicating, he wipes his lips with the holy cloth, and kisses the holy chalice and asks forgiveness and says: **Let us pray to the Lord, Lord have mercy.**

Then the deacon takes the holy diskos and the sponge which is kept on the eillon, and he lowers all the portions and crumbs which are on the holy diskos into the holy chalice with fear and great caution, so that not one of the tiniest particles falls off, or remains on the diskos and is lost through carelessness.

And he covers the holy chalice with the veil. He places the star and the veils atop the holy diskos. Immediately thereafter, he looses his orarion. While this is being done, the priest, having bowed, says this Prayer of Thanksgiving::

We give Thee thanks, O Master, Lover of mankind and Benefactor of our souls, for that in this present day also Thou hast accounted us worthy of Thy

смертныхъ тѣхъ. Исправь наши  
путь, оукрепи насъ всѣхъ въ  
страхѣ твоёмъ, оградь насъ  
животъ, оутверди наши стопы,  
молитвами и молениемъ пресла-  
вныя бѣны и прѣнны дѣвы мѣри, и  
всѣхъ свѣтыхъ твоихъ.

[Тѣже іерей пріимлетъ кадѣло,]  
дѣаконъ же ѡверзаетъ свѣтъ двѣри,  
пріимлетъ свѣтъ потѣръ. и ѡбращая къ  
западнымъ, показуетъ ко вѣнчимъ и  
глаголетъ:

Господи, страхомъ твоимъ и вѣрою  
приступите.

Діаконъ: Благвенъ грядыи ко ѡмъ гдѣ,  
бѣтъ гдѣ и гдѣ насъ.

И ѡбращая пакы дѣаконъ,  
поставляетъ свѣтъ потѣръ на свѣтъ  
престола. Яко оубо сѣтъ нѣцыи  
хотѣи причастити, пречистыхъ  
тѣхъ, іерей, пріимлетъ ѡ дѣакона свѣтъ  
потѣръ со ложницею, и изшедъ изъ  
о́лтаря причащаетъ ихъ, глаголю.

heavenly and immortal Mysteries.  
Make straight our ways; establish  
us all in Thy fear; guard our life;  
make steadfast our steps; through  
the prayers and supplications of  
the most glorious Mother of God  
and ever-virgin Mary and of all  
Thy saints.

Then the priest takes the censer, [If there  
are no communicants. -ed.] The deacon opens  
the holy doors. He takes the holy chalice, and  
turning to the west, he shows it to those  
standing outside the sanctuary, and he says:

With fear of God and with faith,  
draw near.

People: Blessed is He that cometh in the  
Name of the Lord. God is the Lord, and hath  
appeared unto us.

The deacon turns around and places the  
holy chalice on the holy altar. If there are any  
who wish to partake of the most pure  
Mysteries, the priest takes the chalice and  
spoon from the deacon, and leaves the sanctu-  
ary, and gives them Communion, saying:

ЧЕСТНО́Е ѿ ПРѢЧЕСТНО́Е ТѢЛО ѿ  
КРѠВЬ ГДА БГА ѿ СПСА НАШЕГѠ ІСА  
ХРІСТА . ѿ ПРОЧАА ІАКОЖЕ ПРѢДН ПІСАНО .

ПѢВЦЫ ЖЕ ПОЮТЪ . ТѢЛО ХРІТОВО ПРИИ  
МИТЕ , ѿ ИСТОЧНИКА БЕЗМЕРТНАГО  
ВКУСИТЕ . ДОНДЕЖЕ ВСИ ПРИЧАСТАЮТСА .  
ПОСЛѢДН ПОЮТЪ СО АЛЛАѢІЮ .

ПО ПРИЧАЩЕНІИ ЖЕ , ВХОДИТЪ ІСРІЙ ВО  
СВѢИ ОЛТАРЬ , ѿ ПОСТАВИТЪ СВѢА НА  
СВѢМЪ ПРѢТОЛѢ . ѿ ПРИСМЕТЪ КАДІЛО , ѿ  
ГЛЕТЪ .

СПСИ БЖЕ ЛЮДИ СВОѦ , ѿ БЛГВН  
ДОСТОЯНІЕ СВОѸ .

ѿ ПОКАЖАЕТЪ СВѢА ТРИЖДЫ , ГЛА ТИХѠ :

ВОЗНЕШЕА НА НЕБѦ БЖЕ , ѿ ПО  
ВСЕЙ ЗЕМЛИ СЛАВА ТВОѦ .

ѿ КАДИТЪ ДІАКОНА , ѿ ѠДАЕТЪ КАДІЛО .  
ДІАКОНЪ ПРИНАВЪ КАДІЛО КАДИТЪ ІСРІА .

ІСРІЙ ЖЕ ПОСТАВЛЯЕТЪ ЖЕ СЦѢННИИ  
ДИЕКОУ НА ГЛАВѸ ДІАКОНУ , ИМѢЩЬ

The precious and most hon-  
ourable Body and Blood of our  
Lord, God and Saviour Jesus  
Christ: And the rest as was written previ-  
ously.

The singers sing: Receive the Body of  
Christ, and taste of the Fountain of  
Immortality, until all have communicated. The  
final time they sing it with Alleluia.

After giving Communion, the priest re-  
turns to the sanctuary, places the Holy Gifts  
on the holy altar, takes the censer, and says:

O God, save Thy people, and  
bless Thine inheritance.

And he censens the Holy Gifts thrice,  
saying softly:

Be Thou exalted above the heav-  
ens, O God, and Thy glory above  
all the earth

He censens the deacon, and returns the  
censer to the him. The deacon takes it and  
censens the priest.

The priest places the sacred diskos, which  
has the star covered by the veils, upon the dea-

СВѢЗДѸ НАКРЫТѸ ПОКРѢВЦЫ, СѦМЪ ЖЕ  
ІСРІЙ ПРІЕМЛЕТЪ СЪЫН ПОТІРЬ.

ДІАКОНЪ, ГЛѢТЪ ТИХѸ: БЛГОСЛОВІИ  
ВЛКО. ІСРІЙ: БЛГОСЛОВЕНЪ БГЪ НАШЪ.  
И ѠБРАЩЕА КЪ ЗАПАДОМЪ, СТАВЪ ВЪ  
ЦРКНХЪ ДВЕРЕХЪ, И ГЛѢТЪ ВЕЛЕГЛАСНО:  
ВСЕГДА И НИГДѢ И ПРИСНО И ВО ВѢКИ  
ВѢКѸМЪ.

ЛЮДІЕ: АМИНЬ. ДА ИСПОЛНАТСА ОУСѢ  
НАША ПЕНІА ТВОЕЮ ГДН, ІАКѸ ДА ПОЕМЪ  
СЛАВѸ ТВОЮ, ІАКѸ ИПОДОБИЛЪ СІИ НАСЪ  
ПРИЧАСТИТИСЯ СЪЫМЪ ТВОИМЪ БЖС  
СТВЕННЫМЪ БЕЗСМЕРТНЫМЪ И ЖИВОТВОРА  
ЩИМЪ ТАЙНАМЪ, И СОБЛЮДИ НАСЪ ВЪ ТВОЕЙ  
СЪЫНИ, ВСЬ ДЕНЬ ПОУЧАТИСЯ ПРАВДѢ  
ТВОЕЙ: АЛЛІЛУІА.

И ТАКѸ ѠНОСАЮТЪ СЪАА КЪ ЖЕРТВЕН  
НИКѸ, ПРЕХОДЯЩІ ѲІАКОНѸ, И ТАМѸ  
ПОСТАВЛЯЮТЪ СЪАА. ДІАКОНЪ ЖЕ, ПОКА  
ДНЪ СЪАА, ѠДАЕТЪ КАДІЛО, И ИХОДИТЪ  
ЦРКНИ ДВЕРИ, И СТАВЪ НА ѠБЫЧНѢМЪ  
МѢСТѢ ГЛѢТЪ:

ПРОСИ ПРИИМШЕ БЖЕСТВЕННЫХЪ  
СЪЫХЪ ПРЕЧИСТЫХЪ, БЕЗСМЕРТНЫХЪ

con's head. The priest himself takes the holy  
chalice.

The deacon says quietly: **Bless, mas-**  
**ter. Priest: Blessed is our God,**  
Turning towards the west and standing at the  
royal doors, he continues in a loud voice:  
**Always, now and ever, and unto**  
**the ages of ages.**

**People: Amen.** Let our mouth be filled with  
Thy praise, O Lord, that we may hymn Thy  
glory; for Thou hast accounted us worthy to  
partake of Thy holy, divine, immortal and life-  
giving Mysteries. And keep us in Thy holi-  
ness, that all the day long we may meditate on  
Thy righteousness. Alleluia.

Thus they carry the Holy Gifts to the table  
of oblation, where they place them. The dea-  
con precedes the priest. The deacon, after  
censing the Holy Gifts, gives away the censer  
and goes out through the royal doors, and  
stands at his usual place, and says :

**Upright! Having received the di-**  
**vine, holy, most pure, immortal**  
**and life-giving Mysteries, let us**

и́ живо́творю́щихъ тѣ́ниъ , благо  
дарѣ́мъ гдѣ́ . Гдѣ́ помѣ́ли .

**Застѣ́пи** , **спаси** , **помѣ́ли** , и́  
сохрани́ на́съ бжѣ́ своѣ́ю бѣ́гоуда́тїю .  
Гдѣ́ помѣ́ли .

**Дѣ́нь** **вѣ́сь** **соверше́нь** , **сѣ́**  
**мѣ́ренъ** и́ **безгрѣ́шенъ** и́спросѣ́ше ,  
са́ми себѣ́ и́ дрѣ́гъ дрѣ́гъ , и́ **вѣ́сь**  
**живо́тъ** **на́шъ** **хрѣ́тъ** **бгѣ́**  
**преда́дѣ́мъ** . **Дѣ́нь** , **тебѣ́** **гдѣ́** .

**Исрѣ́й** , **возгла́еъ** : **И́** **къ** **ты́** **сѣ́**  
**вошѣ́нїе** **на́ше** , и́ **тебѣ́** **сла́въ** **во́**  
**сыла́емъ** , **о́цъ** и́ **снъ** и́ **сѣ́**  
**дхъ** , **ннѣ́** и́ **пѣ́но** и́ **во́** **вѣ́ки**  
**вѣ́кѣ́мъ** . **а́** **ми́нь** .

**Бгдѣ́** **же** **гдѣ́тъ** **дѣ́**  
**прѣ́мше** , **тогда́** **исрѣ́й** **снѣ́ае́тъ** **антѣ́нъ** **на**  
**пѣ́то́лѣ** , и́ **цѣ́лае́тъ** **сѣ́**  
**гдѣ́тъ** **на** **антѣ́нѣ** , и́ **покрыва́е́тъ** **сѣ́**  
**пѣ́то́лѣ** и́ **сѣ́** **покрѣ́вомъ** .

**Дѣ́** **гдѣ́тъ** : **Съ** **мнѣ́**  
**и́** **дѣ́** : **Дѣ́** : **Ѧ** **и́** **гдѣ́** :

give thanks unto the Lord. Lord have mercy.

**Help us, save us, have mercy on us, and keep us, O God, by Thy grace. Lord have mercy.**

**Having asked that this whole day be perfect, holy, peaceful and sinless, let us commit ourselves and one another and all our life unto Christ our God. To Thee, O Lord.**

**Exclamation of the priest: For Thou art our sanctification, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.**

**When the deacon says Upright! Having received the priest folds the eiliton on the holy altar and kisses the holy Gospel, and places it on top of the eiliton, and he then covers the holy altar and the Holy Gospel with a cloth.**

**The deacon says: Let us go forth in peace. People: In the name of the Lord.**



ДІАКОНЪ ГЛ҃ЕТЪ. ГД҃Ш ПОМОЉИМІА.  
ЛЮДІЕ. ГД҃И ПОМНІАШ.

И ВХОДІТЪ КО С҃ТЫН СЛ҃ТАРЬ. ІСР҃ІЮ ЖЕ  
ИЗШЕДШ І СТАВШ НА ОБЫЧНОМЪ М҃СТѢ,  
СРЕДѢ ЦР҃КВЕ, ГЛ҃ЕТЪ МОЛІТВУ  
ЗААМВОННЮ:

БЛ҃ГОСЛОВИ БЛ҃ГОСЛОВАЩІА ТѢ  
ГД҃И, И СВЯТИ НА ТѢ ОУПОВА  
ЮЩІА. СПАСИ ЛЮДИ СВОѦ И  
БЛ҃ГОСЛОВИ ДОСТОЯНІЕ ТВОЕ,  
ИСПОЛНЕНІЕ ЦР҃КВИ ТВОЕѦ СОХРАНИ,  
ОС҃ТИ ЛЮБАЩІА БЛ҃ГОЛ҃ЧПІЕ ДОМУ  
ТВОЕГѦ, ТѢХЪ ВОСПРОСЛАВИ  
БЖ҃ЕСТВЕННОЮ ТИ СІЛОЮ, И НЕ  
ОСТАВИ НАСЪ ОУПОВАЮЩИХЪ НА ТѢ.  
МИРЪ МІРОВИ ТВОЕМУ ДАРШИ, И  
ЦР҃КВАМЪ ТВОИМЪ, СЦ҃ЕННИКОМЪ  
И ВСѢМЪ ЛЮДСМЪ ТВОИМЪ. ІЖКО  
ВСѦКОЕ ДАДАНІЕ БЛ҃ГО, И ВСѦКЪ ДАРЪ  
СОВЕРШЕНЪ, СВЫШЕ ЕСТЬ, СХОДАН ѿ  
ТЕБѢ ОЦА СВѢТОВЪ, И ТЕБѢ  
СЛАВЪ И БЛАГОДАРЕНІЕ, ЧЕСТЬ И ПОК

Deacon: Let us pray to the Lord.  
People: Lord have mercy.

The deacon enters the sanctuary. The  
priest goes out, stands at the customary place  
in the middle of the church, and says the  
Prayer before the Ambo.

Bless them that bless Thee, O  
Lord, and sanctify them that  
put their trust in Thee. Save Thy  
people and bless Thine inheri-  
tance. Preserve the fullness of  
Thy Church. Sanctify them that  
love the beauty of Thy house; do  
Thou in turn glorify them by  
Thy divine power, and forsake  
not us that hope in Thee. Grant  
peace to Thy world, to Thy  
churches, to the priests and to  
all Thy people. For every good  
gift and every perfect gift is  
from above, and cometh down  
from Thee, the Father of lights;  
and unto Thee do we send up  
glory and thanksgiving, honour

ЛОУА́НІЕ ВОСЫЛА́ЕМЪ, СО ЁДИНО  
РО́ДНЫМЪ ТИ́ ЕНОМЪ, И ЕЪ ПРЕ  
СЪТЪМЪ, БЛГІ́МЪ И ЖИВОТВО  
РАЩИМЪ ДХОМЪ, ННѢ И ПРНШО И  
ВО ВѢКИ ВѢКѠМЪ.

ПО СКОУЧАНІИ ЖЕ МЛТВЫ ЛЮДІЕ  
ГЛАГОЛЮТЪ: АМІНЬ. БЖДИ ИМА ГДНЕ БЛГО  
СЛОВЕНО Ѡ НЫНѢ И ДО ВѢКА, ТРНЖДЫ.  
СЛАВА, И ННѢ, ПСАЛОМЪ ЛГ, БЛГОСЛОВІЕ  
ГДА НА ВСАКО ВРЕМЯ: ВЕСЬ ДО КОНЦА.

ІЕРЕЙ ГЛЕТЪ МЛТВУ ВТАН, ВНЕГДА ПОТРЕ  
ВІТИ СТАА.

ИСПОЛНЕНІЕ ЗАКОНУ И ПРРКѠМЪ,  
САМЪ ЕСИ ХРТЕ БЖЕ НАШЪ,  
ИСПОЛНИВЫИ ВСЕ СЧЕЕ СМОТРЕНІЕ,  
ИСПОЛНИ РАДОСТИ И ВЕСЕЛІА СРЦА  
НАША, ВСЕГДА И ННѢ И ПРНШО И ВО  
ВѢКИ ВѢКѠМЪ.

ПО СКОУЧАНІИ ЖЕ МЛТВЫ, АЩЕ ЕСТЬ  
ПРИЧАСТНИЦЫ, ІЕРЕЙ РАЗДАЕТЪ ДОРОУ  
ЛЮДЕМЪ. И ВХОДИТЪ ІЕРЕЙ ВО СТЫН  
САТАРЬ, И ѠБРАЩЕА НА ЦРКОВЬ КЪ  
ЗАПАДУ, ВОЗГЛАШАЕТЪ:

and worship, together with  
Thine Only-begotten Son and  
the most holy, good and life-giv-  
ing Spirit, now and ever, and  
unto the ages of ages.

After this the people say: Amen. Blessed be  
the name of the Lord henceforth and forever-  
more. (3). Glory, Now and ever, Psalm 33: I  
will bless the Lord at all times. and the rest.

When the Holy Gifts are to be consumed, the  
priest says this prayer secretly:

**T**hou Thyself art the fulfillment  
of the Law and the prophets,  
O Christ our God, Who didst ful-  
fill all the Father's dispensation.  
Fill our hearts with joy and glad-  
ness always, now and ever, and  
unto the ages of ages.

Upon finishing the prayer, if there be commu-  
nicants, the priest distributes the Doron to the  
people. Then he returns to the sanctuary and  
turns around to the west, toward the church,  
and he exclaims:

БЛАГОВЕНІЕ ГДНЕ НА ВСЕХЪ ВАСЪ,  
ВСЕГДА И НИГДА И ПРЯМО И ВО ВСЕКИ  
ВѢКЪМЪ.

СѢ ЖЕ ГЛА, БЛАГОВИТЪ ѿБЕНЕНІЕМЪ КРІТА  
РЪКОЮ КРОУПѢ И ЛЮДИ, И ПОСЕМЪ ГЛЕТЪ:

МЛТВАМИ ПРЕЧТЫА ТН МТРЕ И  
ВСЕХЪ СТЫХЪ ТВОИХЪ, ГДН ІСЕ ХРТЕ  
БЖЕ НАШЪ ПОМНІЛЫ НАСЪ.

ЛЮДІЕ: АМИНЬ. ДОСТОЙНО СЪТЬ:

ДІАКОНЪ: ПРЕМРОСЪ.

ІСРІН: ПРЕСТА ГЖЕ БЦЕ СПІИ  
НАСЪ.

И ЛЮДІЕ: ЧТНѢИШЮ ХЕРУБИМЪ:

ІСРІН, ЗРА КЪ ВОСТОКУ ГЛЕТЪ. СЛАВА  
ТЕБѢ БЖЕ НАШЪ, ОУПОВАНІЕ НАШЕ,  
СЛАВА ТЕБѢ.

ЛЮДІЕ: СЛАВА: И НИГДА: ГДН ПОМНІЛЫ,  
ДВАЖДЫ, ГДН БЛАГОСЛОВИ.

ІСРІН ЖЕ ТВОРИТЪ ѾПЪИТЪ. ХРТОСЪ  
ИСТИННЫИ БГЪ НАШЪ: ГЛЕТЪ ЖЕ СЕ ПО НА

The blessing of the Lord be  
upon all of you, always, now and  
ever, and unto the ages of ages.

Saying this, he blesses the people by mak-  
ing the Sign of the Cross over them with his  
hand. After this, he says:

Through the prayers of Thy  
most pure Mother and of all Thy  
saints, Lord Jesus Christ our God,  
have mercy on us.

People: Amen. It is truly meet:

Deacon: Wisdom!

Priest: Most holy Lady, Mother of  
God, save us.

People: More honourable than the cheru-  
bim:

The priest: Glory to Thee, our  
God, our Hope, glory to Thee.

People: Glory, Now and ever. Lord have  
mercy (2), Lord, Bless.

The priest then says the dismissal, facing  
the church: May Christ our true God. And he

сѣтоѡщѣмѹ днѣ, ѡнѣ прѣздникѹ.

По ѡпѣсѣ же людіе: ѡмѣнь.  
Многолѣтны соблюди гдѣи ѡ помѣлѣи:

Покнегда же рещи дѣаконѹ,  
Прѣмѣротѣ, взѣмѹ ѡ ісрѣа блѣвѣнїе,  
ѡхѣднѣ кѹ жерѣтвеникѹ, ѡ потреблѣетѣ  
сѣаа со всѣхнѣх блѣдѣнїемѹ ѡ  
ѡпасѣнїемѹ. Внегда же похраниѣтѣ сѣаа,  
помыкаѣтѣ трижды сѣын потѣрь виномѹ  
ѡ водѣю, ѡ испивѣетѣ, поелѣди же потѣ  
рѣетѣ сѣын потѣрь гѣвою, ѡкѡ ни малѹ  
мокротѣ ѡстѣти кѹ нѣмѹ, ѡ потѣмѹ  
потреблѣетѣ дѣрѹ, ѡ бѣгѣрднчннѹ хлѣбѹ,  
ѡ прѣдѣтѣевѹ, ѡ прѣднѣрѹ. Дѣаконѹ же  
похраниѹ сѣаа, ѡ сѣсннѹа сѣсѣды  
слѣжѣбнѹа сложиѹшѹ, ѡ ѡмѣкаютѣ  
рѣцѣ ѡ ѡсѣтнѣ сѣонѣ, на мѣсѣтѣ, ѡдѣже  
ѡсѣтѣвлено сѣсѣтѣ ѡмѣкаѣти, кѣждѣ кѹ  
сѣсѣтѣ глѣ: Нѣтѣ ѡпѣсѣи рабѣ сѣоѣгѣ:  
вѣсѣ до концѣ, ѡ трѣсѣтѣе, ѡ по сѣсѣ  
нѣшѹ, трѣпарѣ ѡ конѣакѣ цѣркѣи, ѡ днѣ,  
ѡ іѡаннѹ Златѣсѣтѣ трѣпарѣ глѣсѣ ѡ:

ѡ ѡсѣтѣ трѣонѣх ѡкѣже сѣсѣтѣ  
лѣчнаа зарѣ возсѣаѣшѣ

says it in the usual manner, according to the current day or feast.

After the dismissal prayer, the people respond: Amen. For many years, preserve [us], O Lord, and have mercy.

After the deacon has said, *Wisdom*, he receives a blessing from the priest, goes to the table of oblation, and consumes the Holy Gifts with all care and caution. And when he guards the Holy Gifts, he washes the holy chalice three times with wine and water, and then drinks it. Lastly he wipes the holy chalice with a sponge, so that no moisture remains in it, and then they consume the Doron, the prosphora of the Mother of God and the Forerunner, and the others. When the deacon has taken care of the Holy Gifts and put the sacred liturgical vessels in order, and they wash their hands and lips in the appointed place. Each says to himself: Lord, now lettest Thou Thy servant depart: *Trisagion*. Our Father. After Our Father, the troparia and kontakia of the church and of the day. Also, the troparion to St. John Chrysostom, in the 8th tone:

Shining forth from thy mouth  
like the bright rays of the dawn,

БГОМЪ ДАННАА ТИ БЛГОДАТЬ, ВЕ  
ЛЕННЮ ПРОСВѢТИ, НЕ СРЕБРОЛЮБНО  
МІРОВИ СОКРОВИЩЕ СНИКАВЪ, НО  
ВЫСОТЪ НАМЪ СМЕРНОМЪДРІА  
ПОКАЗА. И СВОИМИ СЛОВЕСИ НАКА  
ЗА, ОЧЕ ІОАННЕ ЗЛАТОУСТЕ,  
МОЛИ ХРІСТА БГА СПІТИСА ДШАМЪ  
НАШЫМЪ.

Кондакъ, гласъ 5.

ѦНБЕЗЪ ПРИИМЪ БЖТВЕНЮ БЛГО  
ДАТЬ, И СВОИМИ ОУСТНАМИ  
ВСА ОУЧИШИ ПОКЛОНАТИСА ВЪ  
ТРЦѢ ЕДИНОМУ БГУ, ІОАННЕ ЗЛА  
ТОУСТЕ, ВЕБЛЖЕННЕ ПРЕПОДОБНЕ,  
ДОСТОИНО ХВАЛИМЪ ТА, ЕСИ БО  
НАСТАВНИКЪ, ІАКЪ БЖЕСТВЕНАА  
ІАВЛАА.

ГЛАВА, И НИѢ, БГОРОДЧЕНЪ. ТАЖЕ,  
ЧТЕНІИШЮ ХЕРУБИМЪ: ГЛАВА, И НИѢ, ГДИ  
ПОМНІИ, ДВАЖДЫ, ГДИ БГОСЛОВИ.

thy God-given grace hath illu-  
minated the whole world. Thou didst  
gain for the world a treasure of not  
being greedy for gain, and didst  
show us the heights of humility. As  
by thy words thou instructed us, O  
Father John Chrysostom, beseech  
Christ God, that our souls may be  
saved.

And his kontakion, in the 6th tone:

From heaven hast thou received  
grace divine, and by thy lips  
thou dost teach all men to worship  
the One God in Trinity. O all-  
blessed and godly John Chryso-  
stom, rightly do we praise thee, for  
thou art a teacher, revealing things  
divine.

Glory, Now and ever, Theotokion. Then:  
More honourable than the cherubim: Glory,  
Now and ever. Lord have mercy. (2). Lord,  
bless.

И ѿпѣсѣхъ по ѿбѣчаню творѣхъ кождо къ  
себѣ. И облачѣхъ ѿ одѣждъ свя-  
тыхъ священническихъ, и койже поклони-  
хъ и помолѣхъ къ себѣ,  
творихъ дрѣхъ ко дрѣ-  
хѣ прощѣнїе. И бл҃го-  
дарѣхъ б҃га н҃шхо  
даѣхъ н҃зѣ  
цркви.  
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\*

And they say the customary dismissal to  
themselves. They take off the sacred  
vestments, each bows and prays  
silently; they ask forgiveness  
of one another; and they  
leave the church,  
giving thanks  
to God.

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